The University of Chicago

# STUDIES IN THE *LUCUBRATIUNCULAE* BY PETER SCHOTT

A DISSERTATION SUBMITTED TO THE FACULTY OF
THE DIVISION OF THE HUMANITIES IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF GERMANIC LANGUAGES
AND LITERATURES
MARCH, 1946

BY
MARIAN TERESA LURWIG

CHICAGO, ILLINOIS
1946

The University of Chicago

# STUDIES IN THE *LUCUBRATIUNCULAE* BY PETER SCHOTT

A DISSERTATION SUBMITTED TO THE FACULTY OF
THE DIVISION OF THE HUMANITIES IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF GERMANIC LANGUAGES
AND LITERATURES
MARCH, 1946

By
MARIAN TERESA LURWIG

CHICAGO, ILLINOIS
1946

R. UNIV.
BIBLIOTHEEK
LEIDEN

ACKNOWLEDGMENT

I should like to express my deep appreciation to Professor John G. Kunstmann, who has given so generously of his time and scholarship to the guidance of this study. I also wish to thank Professor Helena M. Gamer for reading the manuscript.

Digitized by the Internet Archive
in 2026

https://archive.org/details/IA41533905_0059

TABLE OF CONTENTS

Page

INTRODUCTION . . . . . 1

THE LIFE OF PETER SCHOTT . . . . . 7

LETTERS

Peter Schott to Geiler von Kaysersberg . . . . . 12
Peter Schott to Sebastian Brant . . . . . 68
Peter Schott to Jacob Wimpheling . . . . . 72-75,78-94
Jacob Wimpheling to Peter Schott . . . . . 76

APPENDIX

Notes . . . . . 97
Selected Bibliography . . . . . 126
Bibliography for Peter Schott . . . . . 129
Table of Contents of the Lucubratiunculae . . . . . 133
Index of Names . . . . . 137

# INTRODUCTION

The full title of Peter Schott's Lucubratiunculae is: Petri Schotti Argentinensis Patricii: Juris utriusque doctoris consultissimi: Oratoris et Poetae elegantissimi: graecaeque linguae probe eruditi: Lucubratiunculae ornatissimae.[1] The work was edited by Jacob Wimpheling[2] and published 2 October 1498 by Martin Schott[3] in Strassburg. This is the only edition ever printed of the Lucubratiunculae, a significant neo-Latin work. According to Margaret Stillwell's census[1] there are seven copies of the incunabulum in the United States. One of these, a very excellent copy, is in the Newberry Library. I should like here to express my appreciation of the courtesy of the Newberry Library in allowing me to use this copy, and in permitting the University of Chicago Library to make a microfilm of it.

Description of the book: Quarto, bound in vellum, with metal clasp, 146 (157) x 88 mm., Roman type, 34 lines per page, 192 leaves, 187 numbered folios. After folio 187 appears the colophon of Martin Schott:

> Impressa a Martino Schotto cive Argentinae. Sexto Nonas Octobres Anno Christi Mcccc.lxxxxviii.
> Quod minus est supple: quod plus abrade: quod hirtum
> Come [:] quod obscura declara: quod viciosum
> Emenda: a curis istis sint omnia sana [.]
> PETRUS SCHOTTUS

There follows Martin Schott's device, which is the coat of arms[4] of the Strassburg branch of the Schott family (n. 18), with the initials P S.

On the 187 numbered folios there are 298 items which fall roughly into the following divisions:

1. Introduction by Wimpheling.
2-4. Epitaph and distichs by Wimpheling.
5. Discussion of Peter Schott by Johann Trithemius,[5] taken from the De scriptoribus ecclesiasticis collectanea.
6-192. Letters by and to Peter Schott.
193-231. Discussions of legal and religious questions by Peter Schott and others.
232-94. Poems by Peter Schott and others.
295. Oration on Peter Schott by Bohuslaus von Hassenstein.[6]

296-97. Poems by others.

298. Conclusion by Wimpheling.

Items which are dated bear dates from 1476 to 1490; items 157-297 are for the most part undated. Because the book is rare and its contents relatively unknown, I have included the complete Table of Contents of the Lucubratiunculae in the Appendix.

Mention should be made here of four other items known to have been written by Peter Schott, which are not incorporated in the Lucubratiunculae. (For his activity as an editor, cf. "Life of Peter Schott," infra, p. 9 .)

1) A letter in German written from Bologna in 1476 to his sister Anne.[7] The German is, for that period, surprisingly clear and concise. Weislinger prints the text of this letter, pp. 680ff.; Dacheux prints a copy of the Weislinger text, pp. 425 f.

2) A commentary in Latin on John, chapter 13, written for Anne and pasted by her along with the above letter into a book Peter had given her. The book with its documents is not extant; Weislinger describes it, p. 681.

3) A vocabulary of Latin (?) names of instruments and implements used in various trades. This, Peter sent to Bohuslaus for criticism, 5 September 1481 (Luc., 14b). It is not extant.

4) A small work of 14 leaves on prosody, De mensuris syllabarum sicuti succinctissimum itaque fructiosissimum,[8] which was edited by Jacob Wimpheling and published by Johann Schott[9] in Strassburg, 27 December 1500. It was reprinted three times elsewhere.[10] Margaret Stillwell lists but one copy in the United States. This is the copy from the library of Walter Arthur Copinger now in the Widener Branch of the Free Library of Philadelphia. Through the courtesy of the Widener Library, the University of Chicago Library has a microfilm of this work.

There has never been an exhaustive single investigation on the Lucubratiunculae. Items from it have often been quoted and misquoted (ns. 8, 27, 31, 41) by scholars. Peter Schott has been accorded a line, a paragraph, seldom more than a page in literary histories[11] from the time of Trithemius until the latter half of the nineteenth century. Beginning then, Alsatian scholars showed considerable interest in Peter Schott and his works. In his articles, "Notices sur les humanistes strasbourgeois," and later in his scholarly Histoire litteraire de l'Alsace . . . ., in which he uses material from his articles, Charles Schmidt[12] devotes, in all,

some 77 pages to appraising Peter Schott as a humanist, a scholar, a poet, and so on. A most detailed and authoritative treatment of Peter Schott's relation to Geiler von Kaysersberg is that of Leo Dacheux[13] in his admirable biography of Geiler von Kaysersberg.[14] He also prints letters or selections of letters from the Lucubratiunculae in his footnotes and weaves a free translation of sections of these quotations into his discussion. In 1894, Thomas Vulpinus[15] published in a periodical a free German translation--with a few introductory remarks and some scattered footnotes--of 16 of Peter's letters to Geiler (several in a shortened version) and of the poem "De tribus Johannibus." He does not print the Latin text, nor does he explain his selection of the letters. Since then there has been neither an investigation on Peter Schott, nor a study on the Lucubratiunculae. Recent literary histories covering the field of the fifteenth century neglect the subject. Günther Müller, Deutsche Dichtung der Renaissance und des Barocks (Wildpark Potsdam, 1927), for example, does not mention Peter Schott. Wolfgang Stammler has two sentences on Peter Schott, both of which are inaccurate (n. 31). Georg Ellinger, in his Geschichte der neulateinischen Literatur Deutschlands . . . ., speaks of Peter Schott very briefly in connection with Bohuslaus von Hassenstein.

An edition of the Lucubratiunculae is desirable not only because of its general value for an understanding of the period, but also because of Peter Schott's close connection with Geiler von Kaysersberg. In Problems in German Literary History . . . ., (pp. 47 f.), Archer Taylor mentions the need for an edition of Geiler's works along with a (new) biography of Geiler. "Preparatory to so large a work . . . .," he observes, "is the study of the Lucubratiunculae." The present work, making available in complete text and translation letters important for German literary history, has been undertaken as a first step toward an edition of the Lucubratiunculae. My selection comprises: (1) the 20 letters Peter Schott wrote to Geiler; these have not been treated as a whole, either by Dacheux or Vulpinus (see above); (2) the one letter Schott wrote to Sebastian Brant;[16] (3) the 6 letters Schott wrote to Jacob Wimpheling; (4) the one letter Wimpheling wrote to Schott. These letters constitute a unit, since Geiler, Brant, Wimpheling, and Schott formed the nucleus of the Strassburg humanists and reformers. Even though neither Brant nor Wimpheling was active in Strassburg during Schott's lifetime, they were none the

less closely connected with him through friendship and common interests.

The 28 letters selected have been transcribed, with the abbreviations resolved, from the incunabulum and translated as literally as possible. Notes on the Latin text appear as footnotes; full explanatory notes to the translation (also to the "Introduction" and to the "Life of Peter Schott") are in the Appendix. Items from the Lucubratiunculae are cited as Luc.; items cited from those sections of the Lucubratiunculae which are included in this study are marked with a superior letter x; explanatory notes are cited as n.; for other symbols, see "Selected Bibliography."

In the transcription the original punctuation has been kept. The slash separates words or phrases in a series and words or phrases in apposition; the colon appears elsewhere, where we today would expect a comma. The period corresponds to the modern semicolon and period. Parentheses correspond to modern usage. The symbol :| appears only once ($54a^x$); here it seems to indicate an explanation appended to the main thought.

In the original, æ, e, ę are used for the classical ae; for example, "tenebræ" ($54b^x$), "Tenebrę" ($53a^x$), "tenebre" ($53b^x$). The æ has been transcribed as ae. The ę has been transcribed as ae and e, according to classical usage; for example: "magnę" = magnae, "ęnumerare" = enumerare. The diphthong oe, which appears in the original as œ, has been transcribed as oe. The classical -ti- has been resolved from the abbreviations as -ci- to conform with the usage of the original. In the twenty-eight letters, z appears twice as ç: "Gœçone" ($77b^x$), "çelo" ($79a^x$); but as z in the German word "zum" ($62a^x$).

Following is a list of regular abbreviations used in the original: ā, ē, Ī, ō, ū = am or an, and so on; m̄ = mn. ꝰ = us, & = et, &c = et cetera. ē = est, j = is, n$^{c}$ = nec, p̄ = post, ꝓ = pro, q̄ = qua, q̄ = -que, q = qui, o̲q̄ = quo, r̄ = re, Rꝰ = rum, t̄ = ter, t̃ = tur. B. = beat-, D. = doctor, S. P. D. = salutem plurimam dicit, Argen̄. = Argentinens-, Keisers. = Keisersberg, Io. = Iohann-, Se. ap. = sed- apostolic-. āt or aūt = autem, bn̄ = bene, eū = evangelium, qn̄ = quando, scꝫ = scilicet. aĪm = animum, añi = animi, btē = beate, capꝫm = capitulum, divĪs = divinis, dn̄o = domino, eē = esse, eccꝫe = ecclesie, ēm = enim, epꝫa = epistula, frēm = fratrem, glꝫiam = gloriam, grās = gracias, hoĪs = hominis, hr̄e = habere, ip̄e = ipse, kꝫ or kaꝫ = kalendas, lr̄is = litteris, mgr̄o = magistro,

mꝉto = multo, nemī = nemini, noīe = nomine, nr̄o = nostro, oīa = omnia, or̄ones = oraciones, pꝉm = plurimum, pꝉa = plura, pr̄i = patri, qm̄ = quoniam, r̄oem = racionem, sapīe = sapiencie, scīe = scienciae, scd̄m = secundum, sct̄a = sancta, sp̄ = semper, siꝉes = similes, snīa = sentencia, tm̄ = tantum, tn̄ = tamen, V̄ba = verba, vꝉ = vel, vr̄m = vestrum. The following abbreviations are less regular: p̄ = prae or pre: p̄cipue = praecipue, p̄ter = praeter; p̄cibus = precibus, Īterp̄ti = interpreti. ꝑ = par, per, por: ꝑtim = partim; imꝑare = imperare; corꝑis = corporis. The unusual forms oꝑe (6b$^{x}$) and oꝑa (54a$^{x}$) have been resolved as opere and opera. q̄, Q̄, and Qd̄ = quod. q̄ and Q̄ = quam; compare, however, teq̄ (8a$^{x}$) = teque. q̄ = quae or que: q̄so = quaeso, q̄ = quae (neuter plural); eq̄ = eque, extorq̄re = extorquere.

For resolving the abbreviations, I have used Adriano Cappelli, Lexicon abbreviatorum (Milan, 1929). As a basis for the translation, I have relied on Harper's Latin Dictionary (New York, 1879); Egidio Forcellini, Totius Latinitatis Lexicon (Prati, 1858-75); Charles Du Fresne Du Cange, Glossarium mediae et infimae Latinitatis (Niort, 1886); Thesaurus Linguae Latinae (Leipzig, 1900); Albert Sleumer, Kirchenlateinisches Wörterbuch (Limburg a. d. Lahn, 1926); James H. Baxter, Medieval Word-List (London, 1934).

To help understand the material in the letters that follow and to visualize as accurately as possible Peter Schott's place among his contemporaries, I have read the entire Lucubratiunculae carefully. I have been able to identify the greater number of the people mentioned and to date many of the undated items. I have collected information on such subjects as the "Rohraffe" (n. 159), folklore then current, history, and so on; these data I hope to use in the future.

Much valuable source material has been destroyed: first in the upheavals of the Reformation era, then during the Thirty Years War, lastly and most thoroughly in the ill-fated fire of 1870 in Strassburg. Most of the published material I have seen. One of the more important works, which I have been unable to secure, is J. Kindler von Knobloch, Das goldene Buch von Strassburg (Wien, 1885). I have not had access to the unpublished material in the archives of Strassburg because of the war. In the following pages, I cite only from works which I have used.

From the material available, I have compiled as complete a bibliography of Peter Schott as possible. Because the life of Peter

Schott has been discussed in detail by Schmidt and especially by Dacheux--both of whom had at hand sources since lost--I have included here only a brief biographical account.

This study, it is hoped, will furnish an introduction to the Lucubratiunculae. Although not intrinsically a great work, the incunabulum contains a veritable "Fundgrube" of source material on the political, economic, social, cultural, and religious life of the latter part of the fifteenth century. It offers, too, valuable bits of information for a fuller understanding of such eminent men of the time, as Rudolph Agricola, Bohuslaus von Hassenstein, Johann Reuchlin, Adolf Rusch, Johann Widmann.

## THE LIFE OF PETER SCHOTT

Peter Schott (10 July 1460—12 September 1490) has been called the first Alsatian humanist. Whether or not this distinction can be claimed for him, he was certainly the most learned humanist of his time in Strassburg. His connections were far-flung. He knew humanists in Paris, in Italy, and in the Lowlands. He was in close touch with the German humanistic centers at Mainz, Tübingen, Heidelberg, and Basel. His activity is, and was considered by his contemporaries,[17] concrete evidence against the accusation of the French and the Italians that the Germans were unlettered barbarians.

Peter was born in Strassburg of an eminent patrician family[18] which is mentioned in documents as early as 1237 and became extinct in the sixteenth century. His father, Peter Schott, Sr., was, without exception, the outstanding citizen in both civic and foreign affairs, as well as one of the most interesting figures of Strassburg during the latter part of the fifteenth century. His mother, Susanna von Cöllen, was an unusual woman; she was, as Schmidt puts it, equal to her husband in piety and nobility of character. Of Peter's four sisters, the eldest three married into influential Strassburg families; the youngest (n. 7) entered the Church. Since Peter was the only son, his father expected him to carry on the family name and to succeed him as a leader in the civic and political life of Strassburg.

His first formal schooling Peter received under Ludwig Dringenberg[19] at Schlettstadt whither his tutor Johann Müller[20] von Rastett accompanied him. So precocious was the lad, that he is credited at the age of ten with an extemporaneous Latin versification of the proverb:

> Alt Aff, jung Pfaff, darzu wild Beren
> Sol nieman in syn hus begeren.[21]

From Schlettstadt, Peter went with Müller to the University of Paris. Here he studied under Johann Heynlin a Lapide[22] and Johann Scriptor von Kaysersberg.[23] Although his father had destined him for a legal career, he took courses in the faculty of arts as well.

In 1475, having received his Bachelor of Arts degree at Paris, Peter journeyed with Müller to Bologna where interest in the "humaniora" was at its height. Here he met Bohuslaus von Hassenstein. The two boys became fast friends and wrote elegant poems in classical metres to one another. In Bologna Peter heard the lectures of Antonius Codrus Urceus[24] and of Phillipp Beroald[25] on the classics. From Antonius Manlius Britonoriensis[26] he learned Greek. Despite his enthusiasm for the classics, he persevered in his legal studies.

Toward the end of 1478, probably because of the plague in Italy (Luc., 4b, 6a$^{x}$), Peter returned to Strassburg. Early in 1479, he was again in Bologna (Luc., 6b$^{x}$), but by the middle of April he had come home (Luc., 7a), and he did not go back to Italy until the winter of that year. During the two periods spent at home, Peter became acquainted with the new cathedral preacher, Geiler von Kaysersberg,[27] and, judging from the tone of his first letters to Geiler, was deeply affected by his personality. By the first of the year 1480, he had resumed his studies at Bologna (Luc., 8a$^{x}$); and in 1481, he received there his doctorate in civil and canon laws. Leaving Bologna rather precipitously because of trouble between the Germans and the "Malvicii" (Luc., 41a),[28] he set out for Strassburg via Ferrara where he visited Bohuslaus (Luc., 10b), Rome where he was given his first tonsure (Luc., 11b), and Venice where he bought books for himself and Müller (Luc., 110a).[30]

At home in Strassburg by July, 1481[31](Luc., 11b$^{x}$), Peter felt lonely and sick at heart (Luc., 14a), for he missed his university comrades and found no kindred spirits in Strassburg. He busied himself with classical and theological studies, helped his father with state affairs, worked with the Strassburg schoolboys, and assisted Geiler in his reform program. It was his habit to jot down notes and quotations. Some of his notes on Geiler's sermons have been preserved in the "Imitatiunculae" (Luc., 151 ff.). With the aid of Geiler and, doubtless, that of his mother and of his sister Anne, who had called law a "dorehte kunst,"[32] Peter finally persuaded his stern father to allow him to give up his legal career and to enter the priesthood. In the spring of 1482, he was made canon of the church of St. Peter Iunior[34] at Strassburg. On 21 December 1482, he celebrated his first mass (Luc., 17b, 21 ff.).

In the fall of 1484, after his year of residence as canon, he made all arrangements to enter the University of Paris to pursue his study of theology. His parents, however, always solicitous

about his delicate health, were alarmed by rumors of the plague in Paris, particularly because Peter was not well at the time, and prevailed upon him to postpone his departure (Luc., 35b ff.). The plague in Paris raged for months, and Peter seems eventually to have abandoned the idea of going to Paris. The rest of his life, except for periods spent in the baths at Baden and Wildbad and for trips in and around Alsace, was spent in Strassburg. He continued his work with the Strassburg schoolboys; many of his poems were written for the use of the boys on festival occasions (Luc., 163a-170b). It is probable that Peter worked with Geiler in formulating the plans for founding a "secondary school" for clerics in Strassburg.[35] Although the plans were never realized, the efforts of these two men undoubtedly paved the way for the establishment of the Strassburg gymnasium in 1531 under the leadership of Peter's grandnephew, Jacob Sturm.[36]

Because of his reputation for scholarship, Peter was often consulted on legal and theological problems. He wrote to Louis XI, to Louis' minister, Guillaume de Rochefort, and to Sixtus IV to plead the cause of the homeless Clingenthal sisters (Luc., 25b-29b). He discussed the question as to whether an evil angel can perceive the thoughts of man (Luc., 102 ff.).

At the request of Geiler, he undertook an edition of Jean de Gerson's[37] works and by 1488-89 had published the first three volumes. His eulogy of Gerson, "Compendiosa laus Johannis de Gerson" (Luc., 149a), greatly admired by his contemporaries, was published in the first volume. Peter was among the first to contend that the Imitatio Christi was written not by Gerson, but by Thomas á Kempis.[38] His edition of Thomas von Strassburg's[39] commentary on the four books of the sentences by Peter Lombard was published in 1490 (Luc., 87b).

Visits of Bohuslaus and of other fellow-humanists were high points for Peter, who missed, in his fellow-Strassburgers, interest in things intellectual. He wa indefatigable in his efforts to obtain benefices and privileges for his friends. One of his last dated letters was written to Johann Goetz[40] (Luc., 96b), informing Goetz that a prebend was being secured for him. He exerted himself particularly for his "beloved Magister" Johann Müller. On the same date on which he wrote to Goetz, he joyfully wrote Müller (Luc., 95b) that the latter had been made canon of St. Peter Senior in Strassburg. Three days previous, he had promised an epitaph (never

written, or at least not extant) on his old schoolmaster, Dringenberg. Peter died of the plague on 12 September 1490.[41] He was buried in St. Peter Iunior, and a gilded stone plaque with an epitaph was hung in the Zorn chapel of that church.

In an age when vice and ignorance were rampant among the clergy, a blameless and studious life such as Peter's was indeed an example and an inspiration. His friends bemoaned his early death, for they had expected great things of so gifted, so lovable, and so promising a humanist, who was equally versed as a lawyer, a poet, and a scholar. The seeds of much of the humanistic activity that flourished in Strassburg at the turn of the fifteenth and into the sixteenth centuries, can be found in Peter. He was interested in promoting national consciousness for the German heritage. For this reason, he urged Adolf Occo[42] to write a history of German achievement (Luc., 91b). He felt that learning should be spread not only for its own sake, but as a help in correcting current evils. It is interesting to speculate on his probable stand in the Reformation which, granted a normal span of life, he would have seen. We sympathize with Bohuslaus' cri du coeur, "I've never had, nor hope to have such a friend!" (Luc., 179b). We exclaim with Wimpheling, "If he could accomplish what he did at his age, what would he have done at sixty [Luc., 186a]!" We agree with Johann Simmler that, in Peter, Strassburg lost its "gemma sacerdotum" (Luc., 180a).

LETTERS

Magnificat consilium sibi a Iohanne keisersberg de resistendo vicijs et seruanda cartitate datum.[1]

Petrus Schottus egregrio diuinarum litterarum Doctori Iohanni Geiler de keisersberg: Domino maiorique suo plurimum honorabili salutem plurimam dicit. Quae ad me praecepta misisti: egregie atque insignis diuinorum eloquiorum interpres: ut te dignissima: ita mihi perquam necessaria contigere. Quibus videre visus sum profusissimum illud desiderium tuum cum in mortalium omnium: tum in meam praecipue salutem foelicitatemque. Vincit me profecto profunditas negocij: ut quid respondeam non satis sciam ne me ridere posse existimes. Apes mihi nescio quas commemoras quibus circumuolantibus/ obsistendum euestigio suades. Stipaciores certe quam credere possis circumquaque constrepunt: neque qua obsistam relinquunt viam. Abactae enim crabonum more concitantur: ut quo obnixiori studio proculeris: impetuosiores eo commocioresque contra nitantur. Adeovsque ut victoria iam desperata: sola in fuga salutem quaeram. Quae si me ab eis vendicauerit: obductis profecto fenestris: cubili omnes eas arcens: mel despiciens stimulos horrebo. Hoc quo facere possim prudentissimus mones: charitatem ut habeam. Sine illa profecto nihil haec omnia.[2] Quae cum nos et deo plenos: et in deo manere facit: prochdolor quam facili e causa: tanto nos et immortali bono: ipsi nos ipsos miseri spoliamus: et quod nobis quoad voluerimus relictum est: quam leui momento/ vili delectaciuncula commutamus.[3] Figendus profecto figendus mihi pes erit/ vt mones: in dextrum elementi Samij ramum. Virtutis enim arduum iam dudum meditatus sum callem. Cum autem et hic varius sit: tuis precibus obtine vir deo dilectissime: commodiorem ut eligam. Hic enim non secus atque cautes Marpesia[4] hesito. Vale. Ignosce ruditati: praecipicium enim est. Data eodem die quo et receptae tueae. Anno a natali Christiano. M.cccc. lxxix. Bononiae.

---

[1]Editor's (Wimpheling's) note.

[2]Cf. I Cor., chap. 13.

[3]Cf. Gen. 25:27-34.

[4]Virgil Aeneid vi. 471.

6b-7a

He values the advice given him by Johann Kaysersberg to resist evils and to preserve love.

Hearty greetings from Peter Schott to an illustrious doctor of theology, Johann Geiler von Kaysersberg, his most honorable master and elder. 'Those precepts,[43] which you, O illustrious and distinguished expounder of the sacred scriptures, have sent me, appear to me as being most worthy of you, as well as exceedingly necessary to me. In them I seem to discern that all-embracing desire of yours for the salvation and happiness not only of all mortals, but in particular of myself. Truly, the profoundness of the matter overwhelms me to such an extent that I am not quite sure what to reply, lest you might think me capable of making light of it. You mention certain bees which you advise me forthwith to resist, as they swarm about me. To be sure, they are buzzing around thicker than you would believe possible; nor do they leave me a way to resist them, for, when driven away, they grow excited like hornets, so that the more determinedly you have thrown them to the ground, the more violently and excitedly they fly against you; and so much so, that I have despaired of victory and am seeking safety only in flight. If this [flight] delivers me from them, I shall, truly--having closed my windows--bar them from my chamber, and despising honey, tremble at their stings. That I may be able to do this, you, in your great wisdom, admonish me to have love. Without that, truly, all these things are nothing. When [love] makes us both full of God and abide in God, alas! how easily we poor sinners deprive ourselves of so great and immortal a boon, and that which is granted us as an inheritance for so long as we should want it, how lightly we exchange it for cheap, petty delight. Fix I must; truly, I must fix my foot, as you suggest, on the right branch of the Samian letter.[44] In fact, I have been meditating for a long time on the arduous path of virtue. Since, however, even this is divided, obtain by your prayers, O man so beloved of God, that I may choose the more advantageous [direction], for here I hesitate just like the Marpesian rock. Farewell. Forgive my crudeness; it is, indeed, characteristic of hasty individuals. Dated on the same day on which your letter was received. Bologna, 1479.

7b-8a

Gaudet sacris litteris ex desiderio Patris: et consilio Iohannis keisersberg se vacare debere.

Petrus Schottus Viro integerrimo: in sacris litteris peritissimo interpreti: Domino Iohanni Geiler de keiserberg: maiori suo plurimum honorato salutem dicit plurimam. Ago tibi gracias vir Clarissime: quod me tanti facis: ut non dubites: tuas atque meas fortunas: easdem reputare: scribis enim idcirco te gaudere pocius quam gratulari mihi voluisse. Ceterum si ipse quoque tibi unquam gratiam referre potero: conabor omni studio: ne ingratus et immemor tui erga me animi censeri passim. Scripsit ad me parens meus nonnulla: quae abste emanasse certo scio: quibus profecto multo mihi iucundius parere fuit: quam vobis imperare [.] Itaque satisfaciam summa promptitudine vtriusque vestrum desiderio: et diuinis litteris incumbam: ad quas natura mea est inclinior: meoque imprimis obsequar animo: quem vos auctoritate vestra confirmastis. Teque oratum velim: ut sicut ei rei principium faustissimum ut spero dedisti: ita reliqui cursus mei: moderacionem omnem/ et gubernacionem in te sumere velis. Super his quae mihi Romae perficienda mandasti: quod illuc pestem vitans: non veni: nihil adhuc actum est. Si illuc venero: non minori diligencia rem eam exigere adnitar: quam a Parentibus meis optimis incepta est. Ex Ferraria ad. xiiij. kalendas Ianuarias. A natali Christiano Anno M. cccc. lxxx.

7b-8a

He is glad that he must apply himself to theology, in accordance with his father's wish and Johann Kayserberg's advice.

Hearty greetings from Peter Schott to a man of greatest integrity, a most learned expounder of theology, Dominus Johann Geiler von Kaysersberg, his most honored elder. I thank you, most famous of men, for valuing me so highly that you do not hesitate to consider your good fortune and mine as one and the same, for you write, that on this account you wished rather to rejoice than to congratulate me. As for the rest, if it ever be possible for me to show my gratitude toward you, I shall try most zealously to do so, lest I be considered ungrateful to you and forgetful of your feeling for me. My father[45] writes me a number of things which I am sure have proceeded from you. It was, truly, by far more pleasant for me to obey these than for you to enjoin them; and so I shall satisfy the desire of you both[46] with the greatest promptness and devote myself to theology, toward which my nature is rather inclined; and I shall, in the main, be following my own bent, which the two of you have confirmed by your authority. Just as you have lent so auspicious, as I hope, a beginning to my course, I wish you might be entreated to be willing to assume all further guidance and direction. Concerning those things which you asked me to attend to in Rome,[47] thus far nothing has been done, because, avoiding the plague, I have not gone thither. When I do go, I shall strive to investigate the business with no less diligence than that with which my beloved parents[48] began it. Ferrara, 20 December 1480.[49]

8a-8b

Nonnumquam animum esse laxandum: sanitatis racionem habendam [.] Describit mores praedicatorum Italiae: eis Iohannem keisersbergium praeferens.

Petrus Schottus Insigni diuinarum litterarum interpreti: Doctori Iohanni Geiler de keisersherg [keisersberg]: domino atque maiori suo observandissimo salutem dicit plurimam. Quod sciebam has meas litteras perlatum iri ad te: rebus arduissimis et diuinis omelijs iam penitus addictum: idcirco eas confidencius liberiusque ausus sum ad te scribere: ut non tam aliud operepraecium haberent: quam quod sollicitam illam mentem tuam: quae sibi ipsi in serijs vix satis temperare novit: in humilioribus his suis nugis vel pauxillo tempore detinerent. Remittendum enim esse nonnumquam animum: laxandasque curas: cum omnes sapiencie studiosi tradunt: tum omnium sapientissimus Socrates quam id conducat: certissimus/ grauissimusque testis est. Qui aliquando interposita cruribus arundine (ut Valerius maximus[1] autor est) cum paruulis filiolis ludens: rideri se ab Alcipiade discipulo maluit: quam immota cura: indefessaque cogitacione: acerbioris sibi mortis occasionem ferre. Noscens probe tempestiua laboris intermissione: ad laborandum nos vegeciores reddi.[1] Huius profecto rei racionem te habere maximopere desidero: ut laborem tute exigas: ne ab eo te exegi paciaris. Plane spero clemenciorem non nihil hanc tibi quadragesimalem operam esse quam annis superioribus fuerit. Quippe qui lactis et butiri concesso nunc edulio: corporis imbecillitatem abunde possis curare. Nisi forsitan Stoica illa sentencia[2] atque immota opinione: neque admissis vtendum: neque benigna principis indulgencia fruendum tibi fore putaueris: quia scilicet plus maceracioni corporis studeas: quam te labori superesse. Quod si faceres vereor ne contra monicionem Hieronymi:[3] mediocre bonum[4]/ maiori praeferres. Carnem enim

---

[1]Valerius Maximus viii.8. ext. 1.

[2]Seneca Ep. xxii.7. Cf. also: Seneca De ira iii.15; Seneca Ep. lxvi, lxx, lxxi; J. Lipsius, Manductionis ad stoicam philosophorum Libri Tres (Antwerp, 1604), pp. 200, 203.

[3]Cf. St. Hieronymi "Adversus Jovinianum" i, Patrologia Latina, ed. J. P. Migne (Paris, 1844-1900), XXIII, 234.

[4]For a discussion of "bonum," "summum bonum," cf. Seneca Ep. lxvi, lxx, lxxi.

8a-8b

It is at times necessary to relax the mind and to have consideration for one's health. He describes the mores of the preachers of Italy, preferring Johann Kaysersberg to them.

Hearty greetings from Peter Schott to a distinguished expounder of theology, Doctor Johann Geiler von Kaysersberg, his most estimable master and elder. Because I knew this letter of mine would reach you at a time when you had been just lately altogether absorbed in most arduous studies and sacred homilies, I have on that account dared to write you this letter quite confidentially and freely, not so much that my letter should have any value, as that it might--even for a few minutes by its rather trifling nonsense--divert your busy mind, which scarcely knows how to restrain itself enough in serious studies.[50] Now, not only do all scholars tell us that it is necessary at times to relieve the mind and to relax from concentration, but even Socrates, the wisest of all, is a very definite and important witness as to how profitable this is. He sometimes, a hobbyhorse between his legs, played with little children (as Valerius Maximus writes), and he preferred being laughed at by his pupil Alcibiades to bringing the occasion of a rather premature death upon himself by rigid concentration and ceaseless meditation. He well knew that by timely interruption of work, we are rendered more alert for working. Truly, I very much want you to have consideration for this matter, so that you can safely finish your work and not let your work finish you. I certainly hope that the observation of this Lent will be "easier" on you than it has been in previous years, inasmuch as, milk and butter now being on the list of permitted victuals,[51] you may care for your bodily frailty[52] to the fullest extent; unless, perchance, by reason of that Stoic maxim and the rigidity of your conviction, you should think you ought neither eat the foods permitted, nor enjoy the kind indulgence of the Prince,[51] because, undoubtedly, it is your intention to survive for the wasting away of your body rather than for work. If you should do this, I fear that you will be preferring the lesser good to the greater--contrary to the admonition of [St.] Jerome--for so far as chastising the flesh is concerned, that even the ignorant can do, but as for feeding the people with daily teaching,[53] that none can do except they be like you and do not lack physical strength. Even if, truly, I knew you

castigare: vel imperiti possunt: populum autem quotidiana doctrina fouere: non nisi tibi similes: quos neque corporeae vires deficiunt. Hoc profecto tametsi pro summa illa prudencia tua examussim te moderaturum cognoscerem: tamen ut haec ad te verba facerem: partim mea in te obseruancia: qua sanitatem tuam perpetuam optarem: partim commune patriae nostrae bonum in causa est: quod noui praeclarissimos fructus vniuerso nostro populo per te comparari. Equidem saepenumero sortem nostrorum foelicem faustamque nomino: quibus Deus te Doctorem praefecerit: cum eos praedicatores intueor quibus Italia sese iactare consueuit: quorum magna pars: quamquam sunt eloquentes admodum: et doctrinarum scatentes: omne tamen quod in eis est industrie et artis: eo conferunt: ut nominentur: ut amentur: ut et memoriae et gloriam ingenij videantur assecuti. Hinc doctrinas suas non tam euangelio: aut doctoribus sacris: quam prophanis Philosophorum et Poetarum sentenci s: ad longam continuacionem enarratis fulciunt. Et ut ostentacioni sufficiant: non numquam mutuis se conuicijs lacessunt: nominatim se in certamen litterarum inuitant: alter alterum: utpote hereticum a populo vitandum[5] monet: et dum religione nequeunt: fauoribus ciuium sese tuentur[.] Quos quia tu non dicam longe vincis: sed abhorres: verus enim es euangelij seminator:[6] qui ostentacioni nihil: omnia ad fructum accomodas. Te oro euangelium in modum cures: ut qui te dei munere consecutus est: tardius quoad eius fieri poterit: amittat. Vale. Et haec omnia/ eam in partem cape: quam praedixi. Mei quoque: qui deo vicinior es: ceteris/ quippe per quem ceterie [ceteris] deus loquatur: ne obliuiscere. Iterum vale. Sapienciae religionisque columen. Ex Bononia ad. iij. kalendas. Februarias. Anno M.cccc.lxxx.

---

[5]Titus 3:10.

[6]Mark 4:14.

would moderate your mode of living exactly in proportion to your great wisdom, yet there are reasons for my writing you these things: partly, my personal regard for you, on the strength of which I would wish you abiding good health; partly, the common good of our fatherland, because I know that the most splendid fruits are being prepared by you for all our people. Indeed, I ofttimes speak of the happy and auspicious good fortune of our people, to whom God has appointed you as Doctor, when I behold those preachers of whom Italy has been wont to boast. Although, in the main, they are quite eloquent and bubble over with learning, yet they direct every bit of industry and skill in them to the end that they may be renowned, that they may be popular, and that they may appear to have gained a reputation for memory, as well as for ability. Hence, not so much by the gospel or by the sacred doctors, as by the profane opinions of philosophers and poets, which are told for the purpose of an over-long period, do they bolster up their teachings; and to satisfy their love of display, they sometimes challenge one another with mutual insults; they invite one another by name to a learned debate; one warns that the other, since he is a heretic, must be shunned by the people; and, as long as they are unable to [gain their ends] by piety, they maintain themselves by the applause of the citizens. Because you, I shall not say, are so much better than they, but because you abhor them--for you are a true sower of the gospel, who do nothing for display, but everything for fruit--I pray you, foster the gospel with moderation, so that [the people], which has obtained you by the grace of God, may lose you as slowly as possible. Farewell, and take all that I have said in that vein which I have mentioned above. Also, be not forgetful of me, you who are nearer to God than are others, inasmuch as God speaks to others through you. Again farewell, O pillar of wisdom and piety. Bologna, 29 January 1480.

10b-11a

Magnifacit [magnificat] studium sacrarum litterarum: cuius est auidus: securum et tranquillum vitae tenorem praeferens.

Petrus Schottus Sacrarum litterarum interpreti peritissimo Doctori Iohanni Geiler de Keisersberg: non secus quam patri honorando salutem plurimam dicit. Si te auctorem earum rerum/ quas ad me diebus superioribus Parens meus perscripsit: idcirco negas extitisse: quod de me bene mereri mauis: quam id de te praedicari. Non profecto efficies: quin quam gloriam tantopere fugis: ea te impensius continuo consequitur. Sin autem: quod ita res se habet ut scribis: ignosce quaeso imprudenciae meae: nam non expostulandi sed habende graciae causa huiuscemodi ad te perscripsi. Neque enim non gaudere potui: et quidem vehementer: quod mihi huius rei: quam natura mea semper amplecti cupiebat: occasionem pulcherrimam: et ut ita dicam ansam oblatam esse videbam. Tranquille inquam vitae et quietae?[1] non dico ab infestacionibus callidi illius calumniatoris: cuius insidijs cum pro augmento integritatis increbrescant: vita nostra carere nequaquam potuit: sed ab illecebris et voluptatibus: immo vere perturbacionibus et molestijs earum rerum: quibus vniuersum ferme hominum genus cum se delectari credat: inexhaustis sollicitudinibus vexatur: et illis potissimum: quae neque ad deum: in quo salus est constituta: nec ad ea quantulacumque sunt gaudia: quae nobis deus hic degentibus admisit: pacatam inquam et illesam mentis conscientiam conducunt. Eam ego cum meopte ingenio desiderarem: exemplum doctrinae tuae pariter et vitae (quod dum domi agerem perspicere potui) me non parum confirmauit: vna mihi obstare visa est: Parentis mei voluntas: quae me nescio quibus rebus implicare velle videbatur: ad quas nec corpore nec animo satis idoneus essem: secutus tamen sum auctoritatem eius: tum quia plus saperet: tum quod Parenti optimo et per quem salutem meam perditum iri nequaquam timebam: dum optarem: speraui me apud deum id consequi posse: ne quid aliud aggredi iuberer: quam quod salus mea postularet. Ecce autem is quoque ad sentenciam meam recidit: et a me per litteras ipse prior petiuit: siue te suadente: siue diuino aliquo spiritu incitatus: non enim nisi deo propicio id factum puto. An ego occasionem mihi ostentatam: tam breuem tam optatam tam insperatam (ut Comici verbis vtar) amitterem?[2] tum profecto vere mei

---

[1] I Tim. 2:2. [2] Terence Eunuchus iii.604.

10b-11a

He praises the study of theology, for which he is eager, and he prefers a serene and tranquil tenor of life.[54]

Hearty greetings from Peter Schott to a very learned expounder of theology, Doctor Johann Geiler von Kaysersberg, to be honored just like a father. If you deny that you are the instigator of those things which my father wrote in detail[55] in a letter to me a few days ago, because you prefer to do me a good turn rather than to receive the credit for it, you will, truly, not succeed; nay, the glory which you so much flee pursues you forthwith the more earnestly. If not, however, because the matter is as you write, then please forgive my imprudence, for I have written in detail to you in this manner, not for the sake of complaining, but for the sake of thanking you; for I could not help rejoicing, and greatly so, because I saw offered me the most beautiful opportunity--even, so to speak, the handle--for this [study] which my own inclination[56] has always desired to embrace. Tranquil lives, I say, and such as are undisturbed--I don't mean by the machinations of that crafty slanderer, from whose wiles our life could never be free, since these grow in proportion to the increase of integrity--but [undisturbed] by the temptations and pleasures, nay verily, by the passions and annoyances of those things, by which almost the whole human race, though it believes itself amused, is plagued with unexhausted cares, and by those things particularly which are neither of God, in whom salvation lies, nor directed to those joys, however small they may be, which God has granted us while we live here, [such lives,] I say, are conducive to a peaceful and unimpaired consciousness of spirit.[57] Although I desired that because of my natural bent for it, the example of your teaching, as well as of your life (while I was at home,[58] I could observe this) encouraged me no little. One thing alone seemed to stand in my way--the wish of my father, which seemed to want me to apply myself to certain pursuits, for which I would not be quite suited either physically or mentally. I acceded nevertheless to his authority, in the first place because he should be the wiser, secondly because--in the case of a beloved father and one through whom I never feared my salvation would be endangered while I was selecting [my course]--I hoped, with the help of God, to be able to obtain this boon, that I should not be commanded to undertake any-

ipsius paruam admodum rationem habere viderer: id quod simulabar. Hec hactenus. Quod obstupuisse Patrem scribis: id quo tendat miror. Nec enim ex litteris meis quicquam perspexit quod voluntati suae contrairet. Etenim si theologiae studiosum me cupit: existimare proculdubio debet: me rerum diuinarum amore captum: humanas minoris factturum [.] Non id dicam quod quicquam vouerim: nec sane voui: nec monachum futurum hactenus me sum meditatus: nec theologiae gracia sacerdocij culmen conscendam: verum idcirco ad theologiae studium fui propensior: quod ad vitam quietam quam dixi: accomodacior esset. Haec autem vita quo in statu comparari facilius possit spero deum nobis reuelaturum. Non enim scienciae vitam accomodare decreui: sed vitae scienciam. Hec fortasse lacius: at aperte et ex sentencia: quoniam te maioris facio quam quod conquisitis et commenticijs apud te vtar. Caetera coram. Romae quae nomine tuo agi oportet: vbi illuc venero si potero commode exequar. Nondum enim illuc sum profectus hyems enim primum pestifera fuit: deinde illecebras ante quadragesimales Ferrariae malui quam Romae sine fructu et impensis magnis tolerare. In quadragesima illuc me conferam: ut si a Turcis sit capienda prius eam viderim. Tu fac ut Deum pro me ores. Vale. Ferraria pridie Nonas Marcias. A natali Christiano anno. M.cccc.lxxxi.

thing other than what my salvation demanded. Behold, however, he has happened upon my way of thinking and he has himself first requested of me in his letter [to study theology], moved either by your suggestion or by some divine inspiration, for I do not believe this has happened without the will of God. "Was I to lose an opportunity so offered me, such a chance, so short, so much desired, so little expected"[59] (to use the words of the comic poet)? Then, forsooth, would I seem verily to have only little concern for myself, a pose which I was simulating.[60] Enough of these things. I wonder what it means that you write father was amazed, for he has not perceived anything from my letters which might be contrary to his wish; and indeed, if he wishes me to study theology, he must doubtless believe that I have been seized with a love for divine writ and would consider secular studies of less value. I shall not say this because I would make any vows; I have, to be sure, made no vows, nor have I thought hitherto that I would become a monk, nor for the sake of theology shall I climb to the height of priesthood, but I have been partial to the study of theology for this reason, because it would be more adapted to the quiet life of which I have spoken. I hope God will reveal to us in what station this sort of life can be the more readily obtained, for I have decided not to adapt my life to knowledge, but knowledge to my life. Perchance I have written this letter quite at length, but openly and from the heart, since I have greater regard for you than to use carefully chosen and pretended words to you. Other things when I see you. In Rome[62] I shall, if I can, duly attend to what needs to be done in your name when I get there, for I haven't gone thither yet; in the first place, the winter was indeed pestilential, secondly, I preferred to suffer the temptations before Lent without fruit and great expense in Ferrara.[63] rather than in Rome. During Lent I shall betake myself thither so that, if it is to be captured by the Turks,[64] I shall have seen it beforehand. Please pray to God for me. Farewell. Ferrara, 6 March 1481.

11b-12a

Optat sibi[1] vina posse mitti: dolet se colloquendo quam scribendo esse timidiorem.

Petrus Schottus Sacrarum litterarum Doctori doctissimo: atque religiosissimo viro domino Johanni Geiler de keisersberg: maiori suo plurimum obseruando salutem plurimam dicit. Quod tibi cetera ex sentencia suppetant: praeter me et vinum: non possum non gaudere. Velim enim ita te optime valere: ut tamen nostri nostraciumque non obliuiscaris. Etenim si quando eum locum sortireris ubi nihil tibi deesse iudicares: vereor ne posthabitis Argentinensibus: apud quos tibi multa desunt: ad nos numquam reuertereris. Sane mei copiam tibi facere nunc non possum: propterea quod alias in thermas quas nosti Parentes comitabor. Vinum clemencius ut tu appellas: vellem voto desiderioque nostro ad te transferri ex Cella nostra vinaria posset. Curru enim vehi calor non sinit. Vnum tamen mirari cogor: quemadmodum id vsu venerit: ut cum exquirendarum aquarum: quibus cutem lauares: tantam curam adhibueris: vini suauis racionem: quibus[2] ipsa praecordia abluuntur fouenturque: diligenciorem non multo prius habueris: praecipue cum eo duce nunc viuas regaris ve: apud quem vinum maioris semper extitit quam aqua. Sed haec hactenus. Reliqua huiuscemodi sunt: ut tunc demum apud me esse videar: vbi quae scribis lego. Ita enim ex institucione et proinde salute mea sunt scripta: ut meipsum quid ve mihi expediat longe clarius noscere videaris quam ego. Plane quid sibi velit quod scriptis familiariores apercioresque sumus quam sermonibus: non satis scio: nisi forte idcirco deus id voluit: ut crebrius lecta firmius hereant. Ego profecto pusillanimitate vna teneor: quantum ad hoc pertinet: non enim Parentem solum: sed mortalem omnem timere videor. Sed quid baec [haec] scribo? Verum Epistula ut Isocrates voluit non erubescit.[3] Ego nisi non satis sapiencia tibi parebo. Vtinam deus aduentum tuum nostrumque maturet. Omnia enim te duce: te rectore agere constituam. Deum ora ut prospere secundet coepta nostra. Vetterclaus[4] suadet: ne pecuniam perperam

---

[1]Cf. G. Lane, A Latin Grammar (New York, 1903), sec. 2340.

[2]Cf. ibid., sec. 1071.

[3]There is no evidence that Isocrates used this expression. Cf. Cicero ad fam. v.12.

[4]Ger.: Vetter Claus.

11b-12a

He wishes that the wine could be sent to him; he complains that he is more timid in speaking than in writing.

Hearty greetings from Peter Schott to a most learned doctor of theology and a most consecrated man, Dominus Johann Geiler von Kaysersberg, his estimable elder. That other things are supplied you to your heart's content, with the exception of me and the wine, [of that] I can not but be glad; for I should wish you to do very well, however only to such an extent that you would still not be unmindful of us and ours; and indeed, if you should ever be allotted that place where in your judgment you lack nothing, I fear you would, with complete disregard of the Strassburgers, among whom you lack many things, never return to us. To be sure, I can not now do my utmost for you because I shall be accompanying my parents to the other baths[65] with which you are familiar. I wish very much that the lighter wine, as you call it, might be sent you from our wine cellar in accordance with our promise and desire, for the heat does not permit its being transported by carriage. I can't help wondering about one thing, however: how has it happened that, although you have exercised the greatest care in selecting the water with which you would wash your skin, you have not taken first of all more pains in selecting the sweet wine with which the very heart is cleansed and warmed, especially since you are now living with or being guided by that leader[66] in whose home wine has always been of more consequence than water? But enough of this. Your remaining remarks are of such kind that only then do I seem to be myself when I read what you write. They are so written for the sake of my instruction and hence my welfare, that you seem to know me, or what is good for me, far better than I. What it really means that we are freer and franker in written words than in spoken, I am not quite sure, except perchance God has so willed it in order that things read more frequently should stick more firmly. I am, truly, bound by one hesitation in this respect, for I seem to fear not only father, but every man. But why do I write this? Certainly a letter does not blush, as Isocrates would have it. I--unless I be rather unwise--shall obey you. Would that God would hasten your and our return! I shall agree to do everything, as you lead and direct me. Pray God to look favorably upon our undertakings. Cousin Claus[67] urges that the two of you be not wasteful with your

prodigatis: se enim neque ex promissore neque constitutore pignora luetis. Elisabet vestra orat: ne canem neglitatis: quamquam nonnihil subuereatur: ne non vector: sed comes nauis Rhenum transijecerit. Vale. Dominum Doctorem Rectorem Friburgensem ex me plurimum saluere iube. Cura ut valeas. Admonerem te ut tibi prospiceres posteaquam Domina insanit: solent enim Astrologi comminisci ex fatis capitis/ fortunari membra. Sed te fatis superiorem iudico: quippe qui alios ad sapienciam ducere soles: pocius quam insipiencia quorumcumque contaminari. Vale. Ex Argentina ad. xi. kalendas Augusti. A natali Christi Anno M.cccc.lxxxi. Magistrum meum Charissimum in arce Badensi: verbis meis saluta.

money, for without it you will not redeem your pledges either as the co-signer or the maker. Your Elisabeth[68] begs that the two of you do not neglect the dog, although she is somewhat apprehensive that he has crossed the Rhine, not as a passenger of the ship but as a companion. Farewell. Give my best wishes to the Dominus Doctor, the rector of Freiburg.[69] Keep well. I should like to remind you that you should look out for yourself after the lady[70] rages, for the astrologers[71] are wont to pretend that the members of the body prosper in accordance with the fates of the head; but I judge you to be superior to the fates, inasmuch as you are wont to lead others to wisdom rather than to be contaminated by the stupidity of anyone whomsoever. Farewell. Strassburg, 22 July 1481. Greet my beloved Magister[72] in turreted Baden for me.

12b-13a

Ex thermis scribit: facecias Iohannis Kerer mirum in modum commendans.

Petrus Schottus Ornatissimo sacrae Theologiae interpreti domino Ioanni Geiler de Keisersberg: maiori suo non secus ac patri charo salutem plurimam dicit. Consulcius forsitan fuisset Doctor ornatissime: ut cum tu apud me verborum litterarumve parcior apparueris: ipse ego ne mutire quidem aduersum te auderem: praecipuum cum iunioribus audiendi pocius quam dicendi praecoeptum sit constitutum. Verum lassitudinem tuam (si Nicholao tuo credi oporteat) voluptati nostrae obstare noluerim [.] Quam ea in re maximam nobis ducimus ut et te iucunde balneantem audiamus: et nos eadem sorte dies hos agere significemus. Sane maiorem voluptatis nostrae partem tibi vel pocius domino Doctori de Friburgo debemus: qui ad nos eum miseritis: qui omelijs et scomatibus suis coenam nostram adeousque condiuerit: ut risu pene omnes defecerimus: praesertim famulae nostrae quibus risus in vrinacionem cessit. Ceterum nos montibus et quidem pluuia stillantibus: dum balneis vacare licet oblectamus. Presenciam vestri tantopere desideramus: ut deos ipsos incusemus: qui nobis eam opportunitatem praeripuerint: ut qui omnino aquis excoriandi essemus: non simul pocius excruciaremur. Haec tantisper rogat genitrix mea: ut si per aegritudinem licuerit: ita vos componatis: ut in solennitate beatissime genitricis dei: Assumpcione dico: Argentinensi populo verbum diuinum exhibeas. Id enim non parum ad amorem erga te sui conferre. Deinde si natalem vestram patriam visitare sit animus: liberius licere. Quid aliud scribam ignoro. Sumus omnes: ut thermis indulgentes solent: vtinam Deo satis accepti. Omnes salubritatem tibi tuisque tantam desiderant: quantam maximam animo concipere possunt. Doctori Friburgensi me commendatum effice. Nisi siluestribus penitus occluderemur rupibus: aliquod ciuilius ad vos munus mitteremus [.] Valete. Ex Vuiltbaden ad. vij. ydus Augusti. A natali Christi. M.cccc.lxxxi.

12b-13a

He writes from the baths and he highly approves of Johann Kerer's jokes.

Hearty greetings from Peter Schott to a most illustrious expounder of sacred theology, Dominus Johann Geiler von Kaysersberg, his elder, as well as his dear father. Perchance it would have been more advisable, most illustrious Doctor, since you have appeared quite sparing of words and letters toward me, for me to venture not even to mumble against you, since listening rather than speaking has been set up as the prime maxim for juniors, but I didn't want your lassitude (if I must believe your Nicholaus[73]) to stand in the way of our pleasure. We consider our greatest pleasure lies in the fact that we might hear about your gay time at the baths and notify [you] that we are living these days under the same star. Indeed, we owe the greater part of our pleasure to you or rather to the Dominus Doctor of Freiburg,[74] for the two of you[75] sent us the fellow to flavor our dinner with homilies and jokes[76] to such a degree that we all nearly died of laughter, especially our maid servants who laughed so hard that . . . . As for the rest, we are enjoying the mountains even when dripping with rain the while we are permitted to devote ourselves to baths. We wish you two were here so very much that we accuse those gods who have snatched this opportunity from us, that we, who must be wholly skinned[77] by the waters, would rather not at the same time be distressed [with longing for you]. My mother[78] has been requesting for a long time that, if your illness permits, you two would so arrange it that you [Geiler] might preach the divine word to the people of Strassburg on the feast day of the blessed mother of God --Assumption Day,[79] I mean; for this is little enough to grant in comparison with her love for you. Then, if it be your intention to visit your birthplace,[80] it would be easier to allow it.[81] I don't know what else to write. We are all as those indulging in baths are wont to be; would that we were sufficiently acceptable to God! All wish you and yours as much health as it is possible to imagine. Please remember me to the Doctor of Freiburg. If we were not walled in on all sides by wooded cliffs, we would send you two some more fitting gift.[82] Farewell to you both. Wildbad, 7 August 1481.

18b-19a

Desiderat presenciam absentis in thermis: patrem esse apud Confoederatos.

Petrus Schottus Celeberrimo atque Integerrimo sacrae Theologiae professori: Doctori Iohanni Geiler de Keisersberg: maiori suo obseruandissimo. Salutem in eo sine quo (quicquid est) vanitates sunt et insaniae falsae. Siue tedio torpueris: siue supra quam satis esse iudicaueris: litteras ego tuas vel minutissimas legisse mallem. Etenim non sine fructu/ eius saltem temporis quo eas reuidissem: a me susceptae fuissent. Nam etsi forte monitis tuis non obtemperassem: tamen ea ipsa a te praecepta mihi esse: supra quam dici possit: iucundum fuisset. Annus propemodum mihi lapsus videtur: quo abfueris: ita tui desiderio ducor. Deus optimus te nobis reducem faciat: et id cito. Verum cum balnearum gracia secesseris: cupiunt omnes ut ita pergas: ne incepisse poeniteat. Vt itaque litteris pecijsti: pollicitus est mihi Procuratur fabricae: currum apud vos futurum: ad dominicam ante solemnia Virginis. Id ego nomine Patris absentis curaui. Absens autem est genitor meus in negocio illo turbatissimo: accitus a Confoederatis ad Baden: quod superius dicimus. Illic de summa rei tractari aiunt. Vtinam ad pacem magis quam ad Bellum diffiniant. In eo conuentu spero vel pacem vel bellum efficient. Deus quod melius nouit esse: pro salute omnium hominum nobis concedat. Mittimus ad vos hominem perlepidum: qui si oneri fuerit: abigi poterit. Dominam commatrem meam/ matrem tuam/ et reliquos viros optimos velim moneas: ne aliter sese prebeant: quam eius balnei condicio deposcit. Quid amplius? Indulge corpori: ut anime labores annuos perferre sustineat. Deo te scis non ingratum quippiam hac in re committere. Pro me rogo ora: ut me Deus in se conseruare velit: non solum inquam per essenciam: sed et per graciam. Mater mea te ut bene valeas: iucundusque sis: hortatur. Idem vt verbis eius/ ceteris dicas: praecipue Dominae et matri Fridrichen: plurimum orat. Vale [.] Ex Argentina kalendas Sextiles. Anno M.cccc.lxxxij.

18b-19a

He desires the presence of the one absent in the baths. His father is with the confederates.

Peter Schott to a most famous and most virtuous professor of theology, Doctor Johann Geiler von Kaysersberg, his most estimable elder. Greetings in the name of Him without Whom (whatsoever is) is vanities and false imaginations. Whether you have grown dull from weariness or whether you have decided that it was more than enough, I would have preferred to read even the shortest letter from you, and indeed I would have received it not without fruit at least of that time, when I would have reread it; for even if I had not obeyed your admonitions, yet [the mere fact] that those very precepts had been directed by you to me would have been pleasing far beyond anything I can say. It seems tc me that almost a year has elapsed since you have gone away, so moved am I by my longing for you. May God in His goodness bring you back to us and that shortly. Even so, since you have left for the sake of baths, all wish that you may pursue your course in such a way that you may not be sorry to have begun it. Accordingly as you asked in your letter, the procurator of the "fabrica"[83] has promised me that there will be a carriage at your house on the Sunday before the feast of the Virgin.[84] I have taken care of this in the name of my absent father. My parent, however, is absent on that very troublesome business.[85] He[86] was summoned by the confederates[85] to Baden, as I said before. There they say the whole thing is being considered. Would that they would decide for peace rather than for war! In that meeting, I hope, they will settle either for peace or for war. May God, in behalf of the salvation of all men, grant us what he knows is the better. We are sending you a thoroughly agreeable man who can be gotten rid of if he should prove a burden. I wish you would advise my lady "co-mother,"[87] your mother,[88] and the rest of the good people not to conduct themselves otherwise than the circumstances of that bath demand. What more? Indulge your body so that it may hold out to perform the labors of the soul for the rest of the year. You know that in doing this you are not undertaking anything in any respect displeasing to God. Pray for me, I beg you, that God may see fit to keep me unto Himself, not only, I say, through His power, but also through His grace. My mother encourages you to be well and happy. She begs

25a-25b

Orat: ut Decano persuadeat: quatenus iniuriam familiari illatam: remittat.

Petrus Schottus Vito doctissimo atque integerrimo: sacrarum litterarum Doctori Iohanni keisersberg: maiori plurimum obseruando. Gracia et pax.[1] Iniuriam illatam Vdalrico Stromeiger iuniori: non ignoras vir praestantissime. Pater illius/ qui facinus perpetrauit: cum sim ei compater:[2] me lachrimis obtestatus est: ut has ad te darem litteras. Narrat deductum esse negocium inquirendae composicionis ad eum: qui lesus fuit: et illum non renuisse oblatas condiciones: sed tamen in eo perstitisse: se nihil prorsus initurum: nisi ex voluntate domini sui: nobilissimi viri Decani Argentinensis. Continuo cum haberetur racio placandi eiusce reuerendissimi hominis: visum est eis: per me te rogari posse: per te autem dominum meum Decanum: ut is in ea re austeritatem mitigaret. Quippe cum ipsi parati sint: pro omni voluntate partis lesae concordiam acceptare: hoc est: ut ei de damnis/ et iniurijs acceptis: plenaria satisfactio exhibeatur. Ea in re si quid agere possis quod proficuum sit: gratum mihi fuerit: tum propter compatrem: cui debere videor: tum propter dominum meum: ne videatur clemenciae: quae vel principem summopere decet: nihil debere. Tu ipse nosti quantum secundum Deum vel agere vel remittere possit. Nihil praeterea rogo. Quod ad Casparem organistam perinet [pertinet]: cum intellexerim a Patre: rem post tres ebdomadas terminandam et non ante: nihil innouandum statui: priusquam dominus noster Decanus aduenirет. Ex Argentina tercia ante Apolloniae: propere. Anno M.cccc.lxxxiiij.

---

[1] Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3.

[2] Cf. "commater," n. 87.

you, please, to say the same in her words to others, especially to the lady[89] and to Mother Fridrichen.[90] Farewell. Strassburg, 1 August 1482.

25a-25b

He begs that Geiler may persuade the dean to what extent he may be indulgent toward the injury inflicted upon a member[91] of his household.

Peter Schott to a most learned and upright doctor of theology, Johann Kaysersberg, his very estimable elder. Grace and peace unto you. You, O finest of men, are thoroughly acquainted with the injury inflicted upon Udalrich Stromeyer,[92] junior. The father[93] of him who perpetrated the misdeed entreated me with tears, since I am his [the culprit's[94]] godfather, to send this letter to you. He reports that the negotiation of a settlement to be effected had been brought before the man who was injured, and that the latter had not refused the stipulations offered, but that he, nevertheless, stood firm on the point that he would consider nothing at all except with the consent of his own master, that most noble gentleman, the dean of Strassburg.[95] When a plan for appeasing this most reverend man was considered, it occurred to them immediately that you might be asked through me, and that through you my Dominus the dean might be asked to mitigate his severity in this case, inasmuch as they themselves are prepared to come to terms respecting each wish of the injured party, i.e., that full satisfaction may be given him for the damages and injuries received. If you can do any good at all in this case, it will please me, not only because I am the godfather, for which reason I seem to be indebted, but also because of my Dominus, lest he seem to lack some of the clemency which so much becomes even a prince. You yourself know to what extent, according to the will of God, it is possible either to press the case or to be indulgent. I ask nothing else. As to the organist Caspar[96]--since learning from father, that the case should end in three weeks and not earlier, I have determined to start nothing before our Dominus the dean should come. In haste from Strassburg, on the day before St. Apollonia's Day,[97] 1484.

34b

Orat ut Argentinam cicius reuertatur.

Petrus Schottus Insigni sacrarum litterarum facundissimoque Doctori: Magistro Iohanni Geiler de Keisersberg maiori plurimum obseruando salutem dicit plurimam. Vbi sis: et ut tu et tui valeant: maximopere desideramus intelligere. Nam qui tot diebus absis: nec cerciorem quempiam facias: suspiciosos quam plures reddis. Vel quod aduersi tibi quicquam acciderit: vel quod sub pretextu diuersionis/ discessionis dissimulaueris deliberacionem. Ego contrarium constans defendo. Quare obsecro et obtestor: ut si fieri possit: quam primum reuertaris: vel saltem ea nos ambiguitate scriptis tuis liberare cures. Nam cum te vniuersus populus/ quem diuino illo dicendi flumine frustraris: desideret: in primis tamen ministra tua: solitudinis tam diutine minus paciens: noctes insomnes se ducere queritur. Propterea quod aliter tecum agi veretur: quam omnes velimus. Erequens [Frequens] etenim rumor de pestis crassione: quae istic debacchatur: ad nos defertur: quare tibi magis magisque timemus. De genitricis eciam tuae successu soliciti sumus: de quo et nos per egregium hunc tabellarium effice cerciores. Dominum Decanum post duos aut tres dies visuros nos speramus. Deum optimum pro me precare: ut vias meas dirigat. Et si qua comoditas fuerit cura cicius repedare. Neque enim facile crediderís: quid turbarum et confusionis in populo consurgat: qui perinde ut [oues] pastore carentes:[1] mercenarios[2] passim errabunda vagacione pascende sequantur. Vale. Ex Argentina. vi. ydus Nouembris. A natali Christiano Anno. M.cccc.lxxxiiij.

---

[1]Cf. Mark 6:34; Matt. 9:36.

[2]Cf. John 10:12.

34b

He begs that he return to Strassburg rather quickly.

Hearty greetings from Peter Schott to a distinguished and very eloquent doctor of theology, Johann Geiler von Kaysersberg, his very estimable elder. Where you are and how you and yours are faring, we want very much to know. For since you have been away so many days and have informed no one, how you have caused "the many" to be suspicious! either because [they say] some kind of misfortune has befallen you, or because under the pretext of diversion you have concealed a plan of leaving.[98] I am steadfast and defend the contrary. Wherefore I beg and beseech you, if it be possible, to return at once or at least please free us from this doubt by a letter. For although all the people whom you lash by that divine stream of eloquence[99] want to hear from you, your housekeeper[100] particularly, who is less able to endure so long a period of solitude, complains that she is passing sleepless nights because she fears things are going otherwise with you than we all wish; and indeed frequent rumor reaches us about the increase in the severity of the plague which is raging there. Wherefore we are becoming more and more anxious about you. We are also worried as to the welfare of your mother.[101] Let us know about that, too, by this good carrier. We hope to see Dominus the dean in two or three days. Pray God in his goodness for me to guide my path,[102] and if any fit occasion arises, please return the more quickly. You would find it hard to believe what tumults and what confusion surge among the people, who "like sheep not having a shepherd," follow hirelings heedlessly and graze with aimless wandering. Farewell. Strassburg, 8 November 1484.

59b-60a

Omnes Argentinenses desiderare reditum Iohannis keisersberg sui concionatoris.

Petrus Schottus Eximio sacrarum litterarum interpreti: et Doctori: Magistro Iohanni Geiler de keisersberg: Patri suo plurimum amato. Gracia et pax. Pater optime: celeberrime Doctor. Omnia fauente deo sunt nobis prospera. Tui solummodo absencia: et desiderium nos cruciat. Ne multa dicam: vacuam incolere videor urbem: dum festis diebus/ consuetum aeris campani sonum non audio: tantam frequenciam populi coire nusquam contueor: nec solum eruditissima efficacissimaque praedicacione tua: verum eciam iucundissimo nostro conuento carere cogor. Sed hec minora sunt: quamquam sua quisque maxime senciat. Maioris ponderis sunt: ea quae totus populus tua doctrina destitutus: perpeti se conqueritur. Scio te nequaquam credere: quanto tui desiderio ducatur. Adeo me obtundunt passim accurrentes sciscitantesque: vbinam sis? quando sis redituruS? ut vix audeam in publicum prodire. Etenim quum id quod iussisti respondeo: me ignorare: persuadere non possum: ut credant: adeousque paternum in me amorem tuum/ omnes perspexisse videntur. Quod sane/ quum per se molestissimum sit: molestius intolerabiliusque reddit desiderium tui: qui mei sis amantissimus: talisque omnibus videaris. Quare mi Pater/ aut redi: aut me ad te vocato. Sperabam intra constitutos a te dies: videre litteras tuas: quae cum nulle venerint: sperare incipio: te non litteris/ sed praesentem nobis statuisse loqui. Dum hec propero scribere: superuenit Magister Iohannis Rot communis amicus: qui et sacerdotem harum latorem: primus mihi adduxerat. Is significauit hoc vesperi per Iohannem nuncium dominorum Capitularium: litteras a domino nostro Augustensi ad te perlatas esse: quas nemini/ nisi tibi ipsi sit redditurus. Plurima cupit affecta mens ad te scribere: sed et temporis penuria: et dolor/ qui me prorsus turbat: abrumpere meditata cogit. Vnum id memori corde seruato: nauim quo maioribus fluctibus quatitur: eo magis egere gubernatore: eum autem tanto spem ampliorem regende nauis assumere debere: quo [quanto] viderit se: et condicionem nauigij: et scopulorum latencium pericula: et ventorum eo mari dominancium flatus: vel aliquorum temporum ampliori experiencia perdidicisse. Deum pro me tuo/ nobisque omnibus ora. Fratrem Sebastianum saluere iube: et ad preces inuita. Deus cor et pedes tuos dirigat in viam pacis.[1] Salutant te: vel pocius deside-

[1]Luke 1:79.

59b-60a

All the people of Strassburg desire the return of Johann Keysersberg, their preacher.

Peter Schott to an outstanding expounder and doctor of theology, Magister Johann Geiler von Kaysersberg, his much beloved father. Grace and peace be unto you, dearest father and most famous doctor. All things are prospering for us through the grace of God. Only your absence and our longing for you torments us. To be brief: I seem to be living in a deserted city, inasmuch as on feast days I do not hear the customary ring of the bronze bell,[103] I nowhere see so great a crowd of people gathering, and I must be deprived not only of your most learned and powerful sermon, but also of our very pleasant association. But these are minor ills, although each may feel his own to be the greatest. Of greater importance are those things which all the people robbed of your teaching complain they are suffering. I know you will refuse to believe how much they love you. They annoy me to such an extent, running up to me from all sides and asking where you are, when you are coming back, that I scarcely dare venture out in public; and indeed when I answer them, as you bade me [namely], that I do not know, I can not convince them so that they believe me, for so long do they all seem to have noticed your fatherly love for me. Although this may, to be sure, be very troublesome in itself, it renders the longing for you, who are very dear to me and seem to be so to everyone, all the more troublesome and intolerable. Wherefore, my father, either come back, or call me to you. I was hoping within the days set by you to see a letter from you. Since none has come, I am beginning to hope that you have decided to speak to us not by letter, but in person. While I have been hurrying to write this, Magister Johann Rot,[104] our mutual friend, has come in. He, too, had been the first to bring me the priest who is the bearer of this letter. He has indicated that this evening a letter was brought to you from our Dominus of Augsburg[105] by Johann, the messenger of the Domini of the chapter. This letter he is to hand to no one but you. My worried mind wants to write you many, many things, but lack of time and the pain[106] which troubles me continually, force me to break off my carefully prepared speeches. Remember this one thought: the more a ship is tossed by tempestuous waves, the more it needs its pilot; moreover, he should have so

rant praesentem saluere omnes: longum est numerare: Vale in domino nostro Iesu Christo. Ex Argentina Dominica Exaudi. Anno domini M.cccc.lxxxvij.

much the more confidence of being able to guide the ship, as he has perceived that he has become thoroughly acquainted with the condition of navigation, the perils of hidden reefs and the blasts of the winds prevailing on that sea by rather full experience of some considerable time.[107] Pray God for me, who is yours, and for us all. Give my best wishes to Brother Sebastian[108] and invite him to prayers. May God guide your heart and your feet in the way of peace. All greet you, or rather want to greet you in person; the number of them is too long to enumerate. Farewell in the name of our Lord Jesus Christ. Strassburg, on the Sunday of Exaudi,[109] 1487.

62a-62b

Se secum[1] post pharmaciam sumptam cenaturum: et petit explorari de hospicio in balneis comodiori.

Petrus Schottus eloquentissimo sacrarum litterarum Doctori: Magistro Iohanni Geiler de keisersberg: Patri plutimum [plurimum] venerando. Salutem dicit plurimam. Mirabilis mihi ut ceteris/ esset discessus tuus facundissime Doctor: nisi te nonnihil noscerem: sed quod eum non antea rescierim: effoecit valitudo mea: non vsque quaque prospera: quae me domi cohibuit: quo minus te ut consueui/ ad diem dominicum reuiserem. Verum clementissimus Pater: salubritatem eousque resistuit: ut sperem postridie: quam euacuacionem aliquam assumpsero: hoc est/ ad diem Mercurij Iouisve: me vnacum [vnacum] Magistro Iohanne Rot tecum coenaturum. Iouis pocius credo: quia subito post euacuacionem/ quam condicio mea postulat: solis subire discrimina: non audeo. Vbi conuenerimus: consultabimus: num tu visendi solummodo eximij Iohannis kerer Decretorum Doctoris gracia: profectus fueris: an Balnearum? num in istis: an in Cellarijs mollescere malis? Et ut iustum tibi fuerit: vel repetemus patriam: vnacum Doctore kerer: hac animi remissione nobis gratissima contenti: vel istic illic ve: legitimum balneandi tempus/ domino fauente explebimus. Tu interim facile scrutaberis: quae nobis taberna sit liberior salubriorque. Eam quae ab inconcinnitate dicam: an difficultate inauspicatum: zum Vngemach:[2] nomen ducit: a multis praesertim Parentibus laudari intelligo. Si vacet: sique tibi libeat: illic inuestigare poteris: nec quicquam nostri causa pacisci: nisi tibi imprimis gratum sit. Eque enim nobis acceptum est reuerti illico: atque perseuerare. Alium si intelligis accomodaciorem locum: tu qui prior abiens explorandi officium sumpsisse videris: tuo arbitratu electionem habe. Iocor tecum: quia exploratorem simulo: sed id res et locus non abnuit. Cetera serio scripta. Vale. Ex Argentina pridie kalendas Augusti prepropere. Anno domini M.cccc.lxxxvij.

Conclusas iam litteras: coegit reserari: grata nobis plurimum domini Doctoris kerer salutacio. Non quod apertis adhuc his: eius obliti fuerimus: quem constituissemus propediem coram saluere iubere: sed quoniam agnoscimus: omnium excusacionum euersorem.

---

[1]Cf. Lane, op. cit., sec. 2340.

[2]German; cf. translation.

62a-62b

He intends to dine with him after taking a remedy, and he asks that he explore for a rather comfortable inn in the baths.

Hearty greetings from Peter Schott to a most eloquent doctor of theology, Magister Johann Geiler von Kaysersberg, his right venerable father. Your departure, most eloquent doctor, would seem as strange to me as to the others, did I not know you so well; but as far as this is concerned--that I did not find out about it before--my health,[110] not always good, was to blame, which kept me at home so that I was prevented from seeing you on the Lord's day, as I have been wont. Yet my Father in Heaven in His great kindness has restored my health to such a point that I am intending to dine with you along with Magister Johann Rot[111] on the day after I have taken some purging,[112] i.e. on Wednesday or Thursday. I rather believe on Thursday, for I do not dare to expose myself to the hazards of the sun suddenly after the purging[112] which my condition demands. When we meet we shall discuss as to whether you have gone only for the sake of visiting Johann Kerer,[113] the distinguished doctor of decretals, or for the sake of the baths; whether you prefer to grow soft in those, or in the cellars.[114] And, as it will be convenient for you, we will either return to our fatherland[115] along with Doctor Kerer, content with this relaxation of mind so pleasing to us, or, God willing, we will spend the time allotted to bathing either here or there. You meanwhile will easily search out what inn would be free enough and salubrious enough for us. I understand that the one which because of impropriety, shall I say, or because of trouble, bears the inauspicious name "The Inn at the Sign of Calamity" is praised by many, especially by my parents. If you have time and inclination, you could investigate on the spot, but don't agree to anything just for our sake, unless it especially pleases you, for it is equally acceptable to us to return thither and to stay. If you know of any other, better place, since going ahead you seem to have assumed the duty of exploring, choose according to your own judgment. I am joking with you in making you out to be an explorer, but to this the subject and the place assented. The rest has been written in a serious vein. Farewell. In great haste from Strassburg, 31 July 1487.

This letter already closed, a salutation--most pleasing to us--for Dominus Kerer forced me to unseal, not because while it was

74a-75a

Mentem Capituli Argentinensis statumque domus et familiae describit.

Petrus Schottus Eximio atque eloquentissimo: diuinarum litterarum interpreti: Doctori Iohanni Geiler de keisersberg: Praedicatori ecclesiae Argentinensis maiori suo vnice obseruato salutem dicit plurimam. Peticioni tuae vel pocius Reuerendissimi Doctoris Augustensis paruit Capitulum Argentinense. Et quamquam per sese tibi videatur beneuolentissimum: tamen et Magister Iohannes Symler et ego: id ut facerent precati sumus. Facile quidem auditi: rogati tamen: ut te oraremus: ne tibi aliam dilacionem tercio peteres: quando quidem populus suus: immo tuus: te vehementer expectet. Id igitur ut facias: ut iussus sum: te orarem obsecraremque: nisi e litteris tuis intelligerem: te ita statuisse. Gratulor tibi et populo Augustensi. Illi/quod doctrinam sanam tam auide sorbet. Tibi vero/quod non sine tuo merito fructus ei per te excrescit. Miseros nos: qui cum terra sine aqua simus: non tamen sitimus: dormitamus fateor: ac consopiti stertimus in vicijs. Sed quis nos queso excitabit: nisi per te Doctorem nostrum Dominus? In sexternionibus tibi missis: errare me Deus forsitan voluit: si quo/ reditum tuum expediciorem foeci. Illi enim quos misi his quos retinui: longe paucipres [pauciores] sunt. Excusatum tamen ut spero me habebis: vbi rem coram iutuitus [intuitus] fueris. Super domo tua ac suppellectili: non est quod cures. Omnia diligenter adseruantur a domino Cristiano: et famulo tuo. Iussit autem dominus Cristianus: significarem tibi: se et famulum impensis suis ali: praeterquam pane: qui tibi adhuc omnis e pistrino datur: misisse autem se aureos quattuor: quos a fabrica recoepit Matri tuae: quae bene habet: cui eciam postridie aduentum tuum ut petis: est significaturus. Preterea nisi tibi molestum esset: vellet a te per nuncium proximum cercior fieri: ecquid/ancillam tibi conduci velis. Sunt etenim nonnullae prae manibus: tibi ut conijcit non ineptae [.] Videor videre corrugatam frontem tuam: vbi ancillam legisti. Sed age: mentem tuam declara. Suasi Magistro Iohanni Rot: ut tibi succedat: qui licet non videat: quam vtilitatem af-

still open, we were forgetful of him whom we had decided to greet in person on a near date, but because we know him as a subverter of every excuse.

74a-75a

He describes the opinion of the Strassburg chapter and the status of home and family.

Hearty greetings from Peter Schott to a distinguished and most eloquent expounder of theology, Doctor Johann Geiler von Kaysersberg, the preacher of the church at Strassburg, his especially esteemed elder. With your petition, or rather with that of the most reverend Doctor of Augsburg,[116] the chapter at Strassburg has complied, and although [the chapter] may seem of itself to be most kind to you, yet both Magister Johann Simmler[117] and I have had to beg them to grant it. Heard indeed willingly, we were nonetheless asked that we beg you not to seek another delay a third time, since indeed their people, nay your people, are eagerly awaiting you. Therefore, that you do this, I would beg and beseech you, as I have been bidden, had I not learned from your letter that you have so decided. I congratulate you and the people of Augsburg; them, because they so avidly swallow sound teaching; you, verily, because not without merit on your part is fruit growing abundantly for them through you. We unhappy ones who, although we are soil without water, yet do not thirst--we nod, I admit, and, stupefied with drowsiness, snore in our vices. But who, I ask, will arouse us, except God through you, our Doctor? Perchance God has willed me to err in the "sexterniones"[118] which have been sent to you, if I have in any way caused your return to be rather more expedited, for those which I have sent are far fewer than those which I have kept. Nevertheless, you will consider me forgiven, as I hope, when you have looked upon the matter personally. In respect to your home[119] and furnishings, there is nothing for you to worry about. Everything is being carefully attended to by Dominus Christian[120] and by your famulus. Dominus Christian has bidden me, however, to notify you that he and the famulus[121] are being supported from his own funds, with the exception of the bread, all of which is still being given to you by the bakery;[122] that he has, however, sent four gold coins which he received from the "fabrica"[123] to your mother who is well and whom also he intends to notify the next day of your

ferre possit: tamen motus suasione tua: quam te scribis totis viribus facere: si quid sit: in quo eius opera dominus Augustensis ad tempus egeat: dicit obtemperaturum sese. Paratumque ut eo equo quo tu ad nos veheris: ipse dominum Augustensem petat. Neque enim est: ut ipse prior abeat: quam tu reuertaris. Quis enim interea vices tuas hic ageret? Id quod dominus de Hennenberg ne desideres rogat: ne scilicet ipse ante aduentum tuum proficiscatur. Salutante omnes: qui me scripturum intellexerunt. In primis Parentes mei Magister Iohannis Rot: et dominus Cristianus. Vale. Et Deum pro nobis ora: valde enim egemus. Datum Ex Argentina: ipsa die praesentacionis beate Marie virginis. Anno domini M.cccc.lxxxviij

arrival, as you ask. Furthermore, if it would not trouble you, he would like you to inform him by the next messenger whether you perhaps would like a maid servant hired; and indeed there are some maids to be had who, as he adds, would be suitable for you. I seem to see your furrowed brow when you read "maid servant," but come, speak your mind.[124] I have persuaded Magister Johann Rot[125] to relieve you. Although he does not see of what use he can be, yet moved [as much] by your eloquence as by your writing that you are working with all your might, he says that if there be anything in which the Dominus of Augsburg may need his services for a time, he will attent [to it], and that he is also prepared to go to the Dominus of Augsburg on the same horse which will have borne you to us; nor is it indeed [right] that he should go before you return. For who would carry on your duties here in the meanwhile? Dominus von Hennenberg[126] asks that you do not wish this, lest he should really set out before your arrival. All who knew that I intended to write to you greet you, especially my parents, Magister Johann Rot, and Dominus Christian. Farewell; and pray God for us, for we need it greatly. Dated at Strassburg on the day of the Presentation[127] of the Blessed Virgin Mary, 1488.

77a

Munusculum mittit: balneique regimen suadet.

Petrus Schottus Excellentissimo diuinorum eloquiorum interpreti: professori: concionatorique Iohanni Geiler de keisersberg: Predicatori ecclesiae Argentinensis. Patri suo plurimum obseruando salutem dicit plurimam. Ne sine donario viderer balneantem alloqui: volui vel hoc eruorum calato vectorem onerare. Noueram enim te preciosa: et quae coquinam farciunt: pro condicione tua non desiderare. Haec forte raritas acceptiora reddet. Ceterum quod ad te pertinet: fac balneis satisfacias: ne quod in prouerbio est: quod secundo foeceris: tercio cogaris iterare. Satisfacies autem non modo tempore: sed et iucunditate animi. Quamvis enim monitore non egeas: tamen huiusmodi excoriacio: bilem mouet: et fortitudinem sollicitat. Praeterea ne te nimis exhaurias caue: quum periculo non minori corpus afficiat exinanicio quam humorum exaggeracio: in quo mihi a te parci velim: immensitas enim amoris in te mei facit: ut et prudentem docere velim. Parentes mei et nostri omnes valent: et te saluere iubent. Mitto eciam ad te libellos duos: quorum alterum domino Hieronymo Doctori Medico: alterum Patri Iacobo Minori donari: meo nomine velim. Nam cum eos a me sibi parari petiuerint: ego gratitudinis iure: donatos esse volui. Vale: et Nycholaum saluta: hospites quoque: precipue Magistrum meum dominum Doctorem Iohannem Muller: si ex balneis redierit. Dominum Anthonium Licenciatum doctissimum: et Magistrum Georium: sodales tuos. Iterum vale. Ex Argentina. xiij kalendas Iulij. Anno domini. M.cccc. lxxxviij.

77a

He sends a little gift[128] and urges the regimen of the bath.

Hearty greetings from Peter Schott to a most excellent expounder of theology, a professor and orator, Johann von Kaysersberg, preacher of the church at Strassburg, his very estimable father. Lest I should seem to address an inmate of the baths without an offering, I have decided to burden the carrier with just this basket of vetch,[129] for I knew that, because of your condition,[130] you do not want elaborate foods[131] and such as clutter up the kitchen. Perchance the small quantity will render this gift more acceptable. As for the rest concerning you, do give satisfaction to the baths, lest as the proverb goes: what you have done twice, you must repeat thrice.[132] You will, however, give satisfaction not only in time, but also in the enjoyment of the mind; for although you may not need someone to advise you, yet a skinning[133] of this kind stimulates the bile and incites fortitude. Furthermore, be careful not to exhaust yourself too much, since drainage affects the body with no less danger than an accumulation of humors.[134] In regard to this [advice], please forbear to punish me, for the greatness of my love for you causes me to be willing to teach even the wise.[135] My parents and all our intimates are well and send their best wishes. I am also sending you two little books, one of which I would like given in my name to Dominus Hieronymus,[136] doctor of medicine, the other to Father Jacob,[137] Franciscan. They requested me, 'tis true, to buy these books for them, but I have chosen to present them, by right of gratitude. Farewell and greet Nicholaus,[138] also your hosts [guests?], particularly my Magister, Dominus Johann Müller,[139] if he has returned from the baths, Dominus Anton,[140] the very learned licentiate, and Magister George,[141] your associates. Again Farewell. Strassburg, 19 June 1488.

79a-80a

Capitulum et populum Argentinense reditum suum desiderare.

Petrus Schottus Praeclarissimo ac maximi nominis Predicatori: Doctorique litterarum sacrarum: Magistro Iohanni keisersberg: maiori suo plurimum obseruando salutem dicit plurimam. Quamuis litterae et domini Augustensis ecclesie Praesulis: et tuae quibus auiditatem istius populi scribis: me adeousque mouerint: ut qui hactenus absenciam tuam egerrime tulissem: inciperem iam eius suasor: defensorque fieri: et contra omnes fere/ qui tibi fauent contendere: non ab re fore: si çelo tanti Antistitis condescendatur: tamen non fuit ingratum intelligere: animum affectumque Capitularium Argentinensis Ecclesiae: praesertim domini Heinrici de Hennenberg: qui vigilanciores quam arbitrabar erga populum suum: non mediocrem allegabant notam sese: in estimacione omnium incursuros: si populo sibi commisso: Pastorem adimentes: eum alienis gregibus praeponerent. Praesertim cum hic suus: interea luporum morsibus (ut aiebant) expositus esset: videri se paruifacere tantum Doctorem: idque proculdubio tibi ipsi displiciturum: si tam facile tantum tempus: tamque vtile ac necessarium: te abesse paterentur: quem si non haberent: ad extremum vsque orbis perquirere: deberent. Subuereri se denique: callidatem Augustensium: qui tam diuturna familiaritate: seu copia tui (cum qua autoritas tua crescere solet: quamquam tu contrarium putare videaris) delectati ac moti: viam aliquam machinarentur: qua te a se: quos tam negligentes experirentur: abstraherent. Haec cum tanta constancia afferent: non inueni qua fronte eis obniterer. Quare fac: boni consulas: te tam auide a tuis desiderari. Quis scit si frigiditatem illam nostrorum: qui tibi doctrinam sanam nauseantes: vomere videntur: calefaciat Deus: et si per absenciam tui calor reuerti speretur. Iamiam tempus hoc satis esse iudicandum sit. Sed de his hactenus. Famulus te expectabit [.] Quoad sentenciam nostram: super erectione Officij predicacionis: mitto tibi scedulam: manu Magistri Iohannis Simler conscriptam: quae ea continet: quae interea in mentem ei venerunt. Ceterum/ quae antea visa fuerunt: circa potestatem Dominis tradendi/ dispensandi et cetera eciam adijcientur. Verum quia breui speramus reditum tuum: nihil innouabimus: antequam sis presens: licet pecunie iam paratae: partim Romam sint misse: partim apud me sint depositae: adeo ut de dilacione rei: metuendum non existat. Omeliam Beati Bernardi de qua scribis: non habet Magister

79a-80a

The chapter and the people of Strassburg desire his return.

Hearty greetings from Peter Schott to a most famous and most renowned preacher and doctor of theology, Magister Johann Kaysersberg, his most estimable elder. Although the letters, both that of the Dominus bishop of the church at Augsburg[142] and yours, in which you describe the eagerness of that people, have moved me to such a point that I, who had thus far borne your absence most unwillingly, have now begun to become its champion and defender and to contend against almost all those who are in favor of you, that it would not be disadvantageous to yield to the zeal of so great a bishop, yet it has not been unpleasing to learn the mind and attitude of the capitularies of the Strassburg church--especially that of Dominus Heinrich von Hennenberg[143]--who are more watchful for their people than I thought, and who allege that they would incur no little censure in the opinion of all, if they should take the shepherd away from the people committed to them and assign him to leadership over a strange flock. Especially since their own flock here had meanwhile been exposed (as they said) to the bites of wolves, they would appear to underestimate so great a doctor--and this would doubtless displease even you--if so willingly, for so long a time, and [a time] so useful and so necessary, they should allow you to be away, [a man] whom, if they should not have [him], they should be obliged to seek to the very ends of the earth. Finally they are somewhat fearful of the cunning of the Augsburgers who, delighted and stirred by such daily association or rather by your eloquence (wherewith your influence is usually strengthened, though you appear to think otherwise), might plot some scheme to alienate you from them [the Strassburgers] whom they [the Augsburgers] were finding so negligent. Since they [the capitularies] uttered these statements with such constancy, I didn't have the heart to oppose them. Wherefore please accept the impression that you are so eagerly desired by your countrymen. Who knows whether God may warm that frigidity of our people who appear to you to be nauseated by sound doctrine and to rid themselves of it by vomiting it forth, and whether because of your absence warmth may be expected to return. Who knows if right now the time may be considered rife. But enough of these matters. The famulus[144] will wait for you.

Iohannis Rot: idcirco orat excribi eam cures. Cerciorem quoque ut petis: faciam Matrem tuam: et dominum Cristianum: qui et ipse nunc vindemiae gracia non adest: super sentencia Dominorum de Capitulo: grata eis ut spero et accepta. Quod ad sexterniones[1] pertinet tihi [tibi] mittendos: e consilio Magistri Iohannis Simler et Magistri Iohannis Rot visum fuit: non grauare nuncium: et reditum tuum omnibus/ quos tibi mitti postulasti: presertim cum: ut ex litteris coniecimus: praesumpserimus mentem tuam esse: ut hij tibi mitterentur: si illuc ad voluntatem Domini Augustensis diucius permansurus esses. Aliquos tamen mitto: quos ut e scedula/ qua litteras tuas clausisti notare potui: praecipue desiderasti [.] Et cartulam: quam subscripsit famatus ille theologus Gabriel Biel Vracencis: de cuius praesencia tibi nuper scripsi: si saltem litteras receperis. Salutant te Parentes mei: et Magister Iohannes Rot: omnesque tui maximo te desiderio praesentem esse cupientes. Rogat litteris suis dominus Doctor Iohannes kauffmann Iuris peritus: ut se tibi commendem. Id igitur ut diligentissime factum existimes: te iterum atque iterum oro. Vale. Et nos qua domum tuam respiciunt: interea diligentissime acturos ne verearis. Ora pronobis Deum: et sanctas Martires: atque Vdalricum. Vale. Ex Argentina. xiij. kalendas Nouembris. Anno domini. M.cccc.lxxxviij.

---

[1]Cf. n. 118.

In regard to our statement on the establishment of the preaching chair, I am sending you a memorandum[145] from the hand of Johann Simmler.[146] This contains those things which have occurred to him in the interim. Besides, those things which have been considered previously--concerning the power of ceding to the Domini [of the chapter], of distributing, etc.--will also be added. Yet because we are awaiting your return shortly, we will make no change until you are here, although the funds[147] which have already been put in order have in part been sent to Rome and in part deposited with me, so that there is no fear for delay of the matter. Magister Johann Rot[148] does not have the homily of the Blessed Bernard,[149] about which you write; therefore he begs that you have it copied. I shall also, as you ask, inform your mother and Dominus Christian,[150] who is not here now because of grape harvest, concerning the opinion of the Domini of the chapter, which, I hope, will be pleasing and acceptable to them. As to the "sexterniones" that should be sent to you, it seemed best, according to the advice of Magister Johann Simmler and Magister Johann Rot, not to burden the messenger and your return trip with all which you asked be sent you; especially since, as we gathered from your letter, we have assumed it is your intention to have these sent to you, if you should remain there longer at the wish of the Dominus of Augsburg. I am, however, sending some that, as I could note from the memorandum with which you closed your letter, you especially desired; also the little paper signed by that famed theologian Gabriel Biel of Urach, of whose presence I wrote you recently, at least if you have received my letter. My parents and Magister Johann Rot and all your friends, who are most eager to see you, send their best wishes. Dominus Johann Kauffmann,[152] the experienced jurist, asks in his letter that I commend him to you. Therefore I beg this of you again and again, that you think over your step most carefully. Farewell and don't worry but that we will arrange most carefully whatever pertains to your home. Pray God and the holy martyrs[153] and St. Udalrich[154] for us. Farewell. Strassburg, 20 October 1488.

80a-81b

Petrus Schottus Ad Doctorem Iohannem Keisersberg deliberantem dimittere Officium praedicacionis Argentinense: et Basiliense assumptum ire: quod ei potentissimis locis dissuadet.

Audiui praestantissime Doctor: te iterum ea perturbacione solicitari: quam saepenumero antea certantem compescuisti: et iam proximis diebus te prorsus repressisse: ac a te prorsus eliminasse: letabundo corde et vultu ad nos afferebas. Ego vero quamquam is non sum: qui Mineruam: ut aiunt: sus docere[1] debeam: praeceptorem discipulus: tamen praeter officium vel pocius pietatem: acturum me fore. vehementer timeo: si in communi periculo: et tui/ quem Parentis carissimi amore prosequar: et tocius nostrae Patrie: ego pro modulo nostro: quod possem auxilium: consiliumve non afferrem. Sane consilium apud te esse: nemo dubitat: id quod ego ceteris sepius sum expertus. Verum quoniam haec res licet nos omnes: te tamen peculiarius attinget: assiduaque animum cogitacione perurget: vereor ne solicitudo: quieciores tibi mentis recessus obstrependo perturbet: et perturbacio limpidiores intuitus: in ea/ quae tibi doctrina pariter et vsus pararunt: ferre non paciatur. Audi igitur dilectissime Praeceptor: quae tibi discipulus et filius depromit: ex armarijs/ quae tu potissime doctrinis sapientibus farcire studuisti: et ea quae scribam: tanto tibi graciora puta: quod non ex alio quam a te ipso manant: nec ad hoc enumerantur quia te lateant: sed quod tibi forsitan diuertente te tentacione apparere non possint. Sunt qui te a nobis auocare nituntur: pollicentur eximiam prouisionem: rem suam faciunt graciorem. Ego mi Doctor/ si populo Argentinensi tui indigentissimo: a Deo praedicator missus non esses: et iam sarculo verbi vicia plura extirpasses: facile reuictura: si sarculum retraheres: restarentque adhuc eradicanda plura plantandaeque virtutes: qua profecto agricultura te retrospiciente:[2] verisimiliter prorsus deserenda timetur. Si haec inquam non essent: Basiliensibus pro caritate fraterna fauerem: ut te praedicatorem sortirentur: et tibi pro filiali pietate gratularer plurimum: condicionem status tibi dignam attigisse. Sed quia caritas dei et proximi:[3] plus apud Christianum valere debet: quam quaecumque animi

---

[1]Cicero Acad. i.5.18; Fam. ix. 18.3; De Orat. ii.57.233.

[2]Cf. Luke 9:62. [3]Cf. Matt. 22:36-40.

80a-81b

Peter Schott to Doctor Johann Kaysersberg, who is considering giving up his chair of preacher at Strassburg and taking the one at Basel; this Schott opposes with most powerful arguments.

I have heard, most distinguished doctor, that you are again troubled by that mental disquiet which you have many times before restrained when it tried to get the upper hand and which you with a happy heart and countenance were telling us just recently you had utterly curbed and utterly put from you. Although, indeed, I am not one, who like the swine presumes to teach Minerva, as the saying goes, or a pupil teaching his master, yet I very much fear I would be acting against my duty or rather my piety if I should in the common danger both of you, whom I love as a very dear parent, and of our entire fatherland not offer to the best of our ability whatever help or advice I could. To be sure, no one doubts that you have common sense, as I have discovered more often than anyone else, but since this matter, though it affects all of us, will affect you, however, more particularly and is disturbing your mind with continual cogitation, I am afraid lest worry--noisily troubling you as it is--may confuse the quieter recesses of your brain, and that confusion may not allow too clear thought to be given to those matters with which learning and practise have alike provided you. Hear therefore, beloved teacher, what your pupil and son is drawing out from the closets, which it has been your desire principally to cram full with wise teachings, and consider what I am going to write so much the more pleasing because it originates from none other than yourself and is not told for this purpose, because it may be hidden from you, but because it may not come out in the open while temptation is pulling you in different directions. There are those who are doing their best to call you away from us; they are promising unusual remuneration; they are making their case quite attractive. If you, my Doctor, had not been sent by the Lord as a preacher to the people of Strassburg so much in need of you, and if you had not with your hoe of the Word[155] already uprooted right many vices which would easily grow again, should you withdraw your hoe, and if there remained not more [vices] to be uprooted and virtues to be planted, an "agricultura" [a husbandry] which, truly, if you look back, it is feared must in all likelihood be left wholly

violenta et semper suspecta impulsio: aut quodcumque comodum temporale: diligenti animaduersione considerandum esse arbitror: in vtro illorum plus caritatis versetur: Argentine maneas: an Basileam migres. Primum igitur omnium: caritatem quidem fore fateor: si Basilienses erudias et viam veritatis doceas. At Argentinenses docere: tanto amplioris est caritatis: quanto populus est amplior/ lasciuior: et veritatem/ non errores docencium: indigencior. Quid velim: non ignoras. Atqui dices: satis diu Argentinae iam quotidiana declamacione consuecior sermo: nihil admiraciones habet: cor non tangit: illic nouus: et feruenciori pectore absorberetur: et tenacius hereret. Quid istic futurum sit/ ignoras: quamquam non dubitem: quin te pro incredibili facundia tua: et miraturi sint: et si Deus dederit graciam: tibi obedituri. Quid autem hic agatur: non opus est tibi dicam: ipse vides. An te vel auditorum poenitet? qui copiosiores sunt: quam vnquam hic sint visi: an obedicionis? cum tibi (ne de secretis dicam: quae solus Deus nouit[4]) in publicis consuetudinibus quas legi diuinae contrarias esse docuisti: plus obtemperarint vel vrbis Magistratus: resistentibus eciam non nunquam potentibus et maliuolis: quam vel vnquam auditum esset: vel quisquam fieri posse speraret. Nam quid ego enumerem: tot templorum Dei: et locorum consecratorum dehonestaciones: a te pessundatos? Quid communionem sacrosanctam: supplicio afficiendis: non sine magno certamine obtentam? Quid innumera alia: et nuper sacrilegia illa laruarum a te castigata recenseam? Plura sunt: plura dabit Dominus quam credere possis: quae hic salutaria nobis e tua praedicacione proueniant. Hic mihi dices. Si hic profoeci: Basileae eciam proficiam. At mi Doctor: non est discooperiendum altare vnum: ut aliud cooperiatur: praesertim/ si illud alterum facilius sit inuenturum quo cooperiatur quam primum. Numquid si Basilienses ad tam bene et firmiter institutum officium: cum habeant domesticam Theologorum Vniuersitatem: coguntur foris mendicare: ned adhuc reperiunt qui eis panem frangat:[5] an credis Argentinenses tuos: si tu eos reliqueris: adipisci posse praedicatorem: qui adhuc Officium vix inceptum: immo nondum inceptum assumat? Praesertim quod tibi minime ambicioso: non suffecerit. Immo certe nullus erit ut metuo. Et quod verisimiliter et certo consequetur: verendum est ne forte pro negligencia eorum/ quos nosti: tantum et tantis impensis bonorum

---

[4]Cf. Matt. 6:6.

[5]Cf. Acts 2:42; 20:7; I Cor. 10:16.

fallow--I say, if these things were not so, I should out of brotherly love favor the people of Basel's obtaining you as their preacher and I should out of filial piety offer you my heartiest congratulations at having secured a position worthy of your rank. But because the love of God and of your neighbor should have more value for a Christian than any impetuous and ever mistrusted impulse of mind or any temporal comfort, I think there should be considered with careful deliberation in which of the two more love is involved: if you stay in Strassburg, or if you go to Basel. First of all, therefore, I acknowledge that it would be indeed an act of love if you should teach the people of Basel and instruct them in the way of truth, but to instruct the people of Strassburg is as much more an act of love in proportion as the populace is more numerous, more lascivious, and more in need of such as teach truth, not errors. What I mean, you know full well. But you will say, "At Strassburg my sermon has for quite a long time been more common than a daily exercise in oratory, it holds no charm, it 'toucheth not the heart'; there it would be new and would be taken in with more fervent heart and stick more tenaciously." What will happen there, you don't know, although I do not doubt that they will be astounded by your incredible eloquence,[156] as well as that they will obey you if God should grant grace. What, on the other hand, will be done here, I need not tell you; you see for yourself. Are you perhaps dissatisfied with your hearers? They are better listeners than they may have seemed at any time here. Are you dissatisfied with their obedience?--when (let me not speak of things secret; such only God knows) in connection with common customs[157] which you have shown to be contrary to divine law, they have obeyed you; the magistracy[158] of the city as well, even with powerful and hostile members often resisting, [has obeyed you] in greater measure than had ever been heard of, or anyone would have believed possible. Why, for example, should I enumerate such and such a number of desecrations[159] of God's temples and of holy places which have been done away with by you? Why should I mention the holy communion for those sentenced to death[160] obtained not without a great struggle? Why should I recount innumerable other things and those sacrileges of masks[161] that were recently censured by you? There are more things; God will grant more things than you would believe possible, which may come to pass for us here as blessings through your preaching. At this point you will say to me, "If I have accomplished such here, I shall

virorum inceptum: ad pristinum statum redeat: tam salutiferum toti populo verbum: negligenter perire permittatur: atque ita quod Basileae iam diu firmatum Officium: eciam te non accedente durabit: id te hinc abeunte: metuendum est: ne hic deficiat. Quid mea inquies: refert. Id viderint hij: in quorum manibus Officij administracio versatur. Satis diu manui: confirmari curarent: satis diu cerciores foeci: non sufficere prouisionem. Mi Pater/ quo res miserior est: eo viro magis misericordi indiget: temporalia nobis cordi sunt: aeterna posthabemus. Tu quem Christo viuere velle non dubito: numquam ampliorem habebis: caritatis fraterne exercendi opportunitatem: quam si eciam cum penuria tua: rem salubrem toti populo interire non paciaris: procuius salute: eciam animam suam multi tradiderunt. Equidem quanta tibi est conscienciae consolacio: vbi te vides: non sectatum fauorem hominum non lucra: aut comoditatem status: solo solo solo Deo prae oculis habito: magnos labores tolerare: quamquamspero rem eo propediem deducendam: ut si non abunde: saltem decenter viuas. Quid postremo dicam: de confusione populi nostri si abieris? De scandalo vt vereor multorum: praesertim eorum/ qui te iam matura deliberacione conclusisse nouerunt: et certa sentencia statuisse: quod hic maneres. Quid futurum sit: malim ipse cogites. Nam ego pre merore: scribere non possum. Quamobrem eximie et obseuandissime Doctor: moueat te: quod certissimum damnum imminet nobis: si hinc discesseris: et in officio et in doctrina tua: quae minoris ut timeo ponderis erit: et in scandalo et cetera. Incertum est autem comodum [commodum] quod Basiliensibus afferes. Praeterea solum Deum secutus videberis: si hic maneas: si illuc diuertas: nescio quid aliud te traxisse: dicent. Atque ita non solum proximi: sed et Dei caritas: te hic nobiscum merito retinet. Nisi fallor: haec multorum bonorum te amancium sentencia est: quam saepe sciscitatus es: et ut ceteros omittam: Dominus Doctor Friburgensis Rector: et Magister Thomas Lamparter sufficiant. Datum Anno domini M.cccc.lxxxviij.

do likewise at Basel." On the contrary, my Doctor, one altar should not be uncovered to cover another, especially if the second would find a covering more easily than the first. Surely you don't believe--if the people of Basel, although they have a local university[162] with a theological faculty, are compelled to beg afar to fill a chair[163] which is so well and firmly established, and if they to this day have not found one to break the bread for them--then do you really believe that your Strassburgers, if you desert them, can secure a preacher to accept a chair which has thus far been scarcely inaugurated; nay, I should say, not yet inaugurated?--especially since [the chair] has not been sufficient for you who are not at all ambitious. Nay, undoubtedly, there will be not one, as I fear. And because this will probably and with certainty happen, it must be feared that perchance through the negligence of those whom you know,[164] so great [a foundation] begun, too, by such great cost to good men[165] may return to its original state and the Word so salubrious for an entire people may be allowed to come to naught; and thus there must be concern that that, which at Basel, being an already long established chair, will endure without your going, will become extinct here with your leaving. "What is that to me?" you will say, "Those men, in whose hands the administration of the chair lies will have seen this. Long enough have I admonished them to take the trouble of having it confirmed; long enough have I notified them that the remuneration is not sufficient." My father, the more pitiable the situation, the more there is need of a man of pity; temporal things are close to our hearts; eternal things take second place with us. You, who, I do not doubt, wish to live for Christ, will never have a better opportunity for exercising brotherly love than if, even despite your poverty, you do not let the welfare of an entire people, for those salvation many have given even their lives, go to ruin. Indeed, how great will be your salve of conscience when you see that you have pursued neither favor of men, nor gain, nor comfort of station; that having kept only and ever only God before your eyes, you are enduring great tribulations--although I am hoping that the matter must very soon be brought to a head so that you may live, if not luxuriously, at least "decently." What shall I say in conclusion about the confusion of our people, if you should go away? [What shall I say] about the cause of offense, as I fear, to many, especially to those who know that you had already,

84b

Sanitatem suam et suorum in balneis declarat: eiusque oraciones desiderat.

Petrus Schottus Integerrimo sacrarum litterarum Doctori Iohanni Geiler de keisersberg: Praedicatori in ecclesia Argentinense maiori plurimum obseruando salutem dicit plurimam. Si quod spero bene vales: optatissimum nobis est. Nos quidem diuino munere bene valemus: non secus quam nosti eos: qui hanc nostram/ peregrinacionem[1] dicam: an errorem incedunt: valere solere. In tuis nimirum: tuique emulorum orationibus confisi: securius dies agimus: rectius dixissem: ipsi nos/quo voluptas trahit agitamur. Quare fac pauxillo quidem temporis verum ex sentencia: Deo nos omnes commenda Qui te saluere iubent. Ex Balneo Ferarum ad. vi. kalendas Iunias. Anno lxxxix. Augustenses nonnule nobiscum sunt: quarum vna soror est uxoris Georij Granser. Omnes ut pro se Deum ores: et saluus sis: orant.

---

[1]Cf. Heb. 11:13; I Pet. 2:11.

after due deliberation, reached a decision and had with a definite statement inferred [this]: that you would stay here? What the outcome will be, I prefer to leave to your own contemplation, for I cannot write for grief. Wherefore, O illustrious and most estimable doctor, may it move you that very sure loss threatens us, if you should leave here, both as concerns the chair and your teaching, which will, as I fear, bear less weight, and as concerns the offense, etc. On the other hand, the advantage you would bring to the people of Basel is doubtful. Moreover, you will seem to have followed God alone if you stay here;[166] if you sojourn there, they will say the Lord knows what else has attracted you. Thus then, not only love of your neighbor, but also of God holds you by rights here with us. If I am not mistaken, this is the opinion of the many good people who love you, whose opinion you have often sought; and, to omit the others, let Dominus Doctor the rector of Freiburg[167] and Magister Thomas Lamparter[168] suffice. Dated 1488.

84b

He tells about his health and that of his family at the baths and desires his [Geiler's] prayers.

Hearty greetings from Peter Schott to a very impeccable doctor of theology, Johann Geiler von Kaysersberg, preacher of the church at Strassburg, his very estimable elder. If you are well, as I hope, it is most pleasing to us. By the grace of God we are indeed well in the same way as you know such who set out on this our pilgrimage, shall I say, or meandering are wont to be. Having trust, undoubtedly, in your prayers and in those of your adherents, we are passing the days quite serenely; I should have said more correctly, even we are impelled whither pleasure attracts us. Wherefore, please, not for a long time, but wholeheartedly commend to God all of us who bid you be well. Wildbad, 26 May 1489. Some ladies from Augsburg are with us, one of whom is a sister of George Granser's[169] wife. All pray you to pray God for them and to keep well.

85a

Sollicitus est pro Adelpho Rusco: grauiter egrotante.

Petrus Schottus insignis scienciae facundiae Doctori Theologo Magistro Iohanni Geiler de keisersberg: Praedicatori in ecclesia Argentinensi maiori suo plurimum venerando. Salutem dicit. Quod nuper scripsi rursum scriptum a me esse iudica: nam quantum ad illa pertinet: nihil in rebus nostris: quam quod morti vicinicores sumus: immutatum est. Ceterum quoniam Adelphum Ruscum virum mihi probe carum: vtinam viuum: graui admodum morbo decumbere: non sine grauissimo merore: iterum atque iterum intellexi: vellem si quid mihi possibile foret opitulari: vel cum incredibili meo labore: id omne curarem: efficere. Itaque egi cum Doctore Iohanne Vuidman in Thubingen: ut si sua esse existimauerit dominus Adelphus: ut is ad se accersiatur: quamprimum pariturum se promiserit: omnemque curam quam poterit/ pro salute eius adhibiturum. Id ego ipsimet scripsissem: nisi languentem vererer offendere. Tu ergo obsecro: inuestigare velis: si eius desiderio ducatur: et de his meis litteris: vel eum vel suos: cerciores reddere. Nec minus: si quid secus quam spero: de eo actum sit: mihi significare: ut saltem pro eo Deum omnipotentem orem. Atque in aedes Patris mei/ per famulum significa: omnia in ea condicione circa nos esse: quam eis in proximis litteris aperuimus. Vale: et Deum pro nobis omnibus: qui te saluere iubent: ora. Ex balneo Ferarum Ipso festo Ascensionis domini. Anno. M.cccc.lxxxix.

85a

He is worried about Adolf Rusch[170] who is seriously ill.

Greetings from Peter Schott to a doctor of the eminent science of oratory, a theologian, Magister Johann Geiler von Kaysersberg, preacher in the church at Strassburg, his very estimable elder. Consider that I have written again what I wrote recently, for so far as those things are concerned, nothing has changed except that we are nearer death. As for the rest, since I have heard repeatedly, not without deepest sorrow, that Adolf Rusch, a man right dear to me--would that he live--lies sick of a very grievous illness, I would like to help in any way possible for me; even with my own incredible suffering,[171] I wish I could bring it all to a [good] end. Therefore I have conferred with Doctor Johann Widman[172] in Tübingen to the effect that, if Dominus Adolf should think it be to his advantage to call him [Widman] to himself, he [Widman] should promise to comply as soon as possible and to do everything in his power for his [Adolf's] welfare. I would have written this to him [Adolf], had I not been afraid of offending the sick man. Therefore, I beseech you, be good enough to find out, if he may be coaxed into a desire for [seeing] him [Widman] and inform either him or his family about this letter of mine. I beseech you, furthermore, if anything other than I hope has happened in regard to him, let me know that I may at least pray to almighty God for him. Also notify those in my father's house through the famulus[173] that everything with respect to us is the same as we wrote them in our last letter. Farewell and pray God for all of us who bid you be well. Wildbad, Ascension Day,[174] 1489.

85b-86a

Domus suae statum. Et mortem vicini narrat.

Petrus Schottus Prestantissimo diuinarum litterarum professori: Doctorique: Magistro Iohanni keisersberg: Predicatori ecclesiae Argentinensis precoeptori suo maximopere honorando salutem dicit plurimam. Cum has ad te scriberem litteras excellentissime Doctor: sperabam eas tibi nusquam redditum iri: quod scilicet alia via rediturum te ut scripsisti: iam nunc expectabamus. Quod si id quod secundo loco fortasse te facturum esse: subiunxisti/ contigit tuque per litteras pocius quam per teipsum nos solari decreuisti. Noli tamen id obsecro diucius differe: quando in his quae per Nycholaum tuum fieri iussisti: nihil prorsus neglectum sit: quo minus fornacem et siccam et minio delicatissime purpuratam offendas. Cetera quae ad Argentinenses nostros pertinent: ea condicione perstant: qua tu ea reliquisti: praeter vicinum illum: quondam hospitem tuum: qui die Dominico praeterito: sole oriente occidit: dominum Iohannem Landeck cui deus misereatur intelligo. Pauca scribo: quoniam haec te non esse lecturum existimo. Paucis itaque habeto. Commenda me maiorem in modum Reuerendissimo domino meo Augustensi: et veni. Ex Argentina Octauo kalendas Septembris. A natali domini Anno M.cccc.lxxxix. Parentes mei: dominus Cristianus: Nycholaus tuus: te saluum esse volunt.

85b-86a

He tells of the state of affairs at his home and of the death of a neighbor.

Hearty greetings from Peter Schott to an outstanding professor and doctor of theology, Magister Johann Kaysersberg, preacher of the church at Strassburg, his very honorable teacher. When I was writing you this letter, most excellent Doctor, I was hoping it would nowhere be delivered to you because, to be sure, we were at this time already expecting that you would return by another route, as you wrote; but if that has happened which you wrote in the postscript that you would perchance do as a second choice, and you have decided to solace us by letter rather than by your presence, do not, however, this I pray, delay too long--since in those things, which you ordered done by your Nicholaus,[175] absolutely nothing has been overlooked--that you do not offend the stove which is both dry and perfectly gorgeous in its purple coat of red lead. Other matters pertaining to us Strassburgers are the same as when you left, except that I understand that neighbor, formerly your host [guest?], Dominus Johann Landeck[176] died last Sunday at sunrise; may God have mercy on him. I am writing little since I suppose you will not read this letter. Therefore consider it of little value. Commend me in greater measure to my most reverend Dominus of Augsburg,[177] and come. Strassburg, 24 August 1489. My parents, Dominus Christian,[178] and your Nicholaus send their best wishes.

106a-106b

In contractibus vbi potissime peccetur a nostratibus.

Petrus Schottus Domino Doctori Ioanni de keisersberg Salutem dicit plurimam. Venit ad me hodie Florencius Mug affinis meus: a quo cum sciscitarer: ecquid nosceret: quibus commerciorum fallacijs Patria nostra potissimum implicita esset? respondit arbitrari se: quod multis in regionibus mercatus fuisset: vix facile inueniri: vbi integrius Mercatores versarentur: quam nostri. Anglicos: Cymbros: Gallos: Italos: ipsos eciam Sueuos nostris esse versipelliores: et vsurariam voraginem minus cauere. Verum enim uero in quibus deliuquerent nostri: ut ei videbatur per te tacta esse fere omnia. Id solum restare detestandum vicium: quod nostros ob frugum vbertatem saepe obnoxios habet: quod tibi heri per alterum affinem meum propositum est. Quodque mutuo [mutua] dantes frumenta: vel eciam census frumentarios: quasi misericordiam fascientes diucius expectantes: tandem vbi caritas annone ingruerit: obdurato animo: omnia a debitoribus extorquent. Et non habentibus frumenta: estimacionem eorum supputant: et redditus annuos miseris agricolis infligunt: non sine damno et omnimodo plerumque pernicie miserorum. De quo vicio si meministi: aliquando Magister Iohannes Rot consuluit Magistrum Iohannem Synler et me: qui et habet scriptas super hoc opiniones nostras. Alterum vicium Mercatorum et Campsorum commune commemorauit: in suppressione Monetae: qui vbicumque Florenum vel nimio ponderosiorem: vel preciosiorem his/ quos nunc cudunt apprehenderint: subito lucri causa supprimunt: et Monetarijs Principum venundant: non sine lucro sui: et damno publico vniuersorum: quia extra Patriam quod preciosum est alienatur: et vilius eiusdem loco/opera et auxilio eorum subrogatur. Et sane (ut mihi videtur) si in hoc Principes vilificantes Monetam peccant: quod timendum est: non sine peccato illi eis opem ad hoc suppeditant. Volebam scribere tria verba: ecce quorsum elapsus sum.

106a-106b

Where in connection with contracts our fellow countrymen are particularly at fault.

Hearty greetings from Peter Schott to Dominus Doctor Johann von Kaysersberg. There dropped in on me today Florencius Mueg,[179] my brother-in-law. When I asked him whether he knew in what commercial grafts our fatherland had been particularly involved, he replied that he believed--since he had traded in many countries--that it would be difficult to find a place where merchants were more honestly inclined than ours. The English, the Danes, the French, the Italians, and even the Swabians [he said] are more apt to "pull a fast one" than ours and are less careful to avoid the gorge of usury. Indeed, what is even more, almost all those things in which ours were delinquent--as it seemed to him--have been criticized by you. There remains [he said] this one detestable evil which, because of the wealth of produce,[180] often renders our merchants guilty [and] which was pointed out to you recently by another brother-in-law of mine:[181] to wit, because they lend corn; nay, they even wait rather long for the corn payments, as if acting out of pity; finally when high prices have assailed the market, they with hardened hearts extort everything from their debtors. And in the case of those who have no corn, they reckon up the estimated value[182] of the corn and impose yearly payments upon the unfortunate farmers, not without ruin and usually in every respect not without disaster to the unfortunates. About this evil, if you remember, Magister Johann Rot[183] at one time consulted Magister Johann Simmler[184] and me, and he has our written statements[185] on it. He [Mueg] mentioned a second common vice of merchants and money changers, [which has to do with] the suppression of money. Wheresoever they have laid hold of a florin which is either somewhat heavier or more valuable than those now coined, they suddenly suppress it for the sake of gain and sell it to the minters of the princes, not without gain for themselves and general ruin for all men, because something which is valuable is transferred by sale outside the fatherland and in its place is substituted, through their machination and contrivance, something cheaper. Now truly (as it seems to me), if the princes debasing the money sin in this matter--which is to be feared--[then] not without sinning do those merchants furnish them the means for this purpose.[186] I intended to write three words; behold whither I have slipped. [N.d.][187]

158b

Mittit Carmen in refectionem balnei: de tribus Iohannibus.

Petrus Schottus Egregio sacrarum litterarum Doctori: domino Iohanni Geiler de Keisersberg salutem plurimam dicit. Animaduertens praeclarissime Doctor: eum apud nostros morem inoleuisse: ut si quos sibi vel meritis vel familiaritate iunctos: thermis indulgere resciuissent: continuo eos vel balneantes donis: amiciciam praeseferentibus oblectent: vel reuertentes/ hospitalitatis muneribus excipiant: existimaui non ab re fore: si lucubraciunculas nostras: quas te iubente suscepimus: hoc praecipuum tempore tibi dedicandas iudicarem: quo adhuc virtute balnearum mollior: et varijs ut fit oblectamentis delicacior: consuetis antea serijs: atque alciori mentis acumini: non satis consulto animum quamprimum appelleres. Conspicaberis itaque: donec tibi per ocium licebit: modos nostros inanes: atque inconcinnum Carminis tegmen. Sed quod non sine fideli obseruancia ordiendum sumpsi: et quidem argumenti dignitas: quod ingenioli mei vires longe vincebat: incomptis versibus erit excusacioni. Quoniam profecto humeris meis nequaquam tantum oneris imposuissem: si non autoritas me tua/ cuius iussa nisi ingratus: subterfugere non poteram: coegisset. Plane accurate studui: ne quid intersererem: quod sancta Christi doctrina imbutas aures: Poeticis commentis offenderet: quodve alienum ab eo/ quod in re obtinet: quouismodo dijudicare [dijudicari] posset. Atque id forsitan/ non nihil Carminibus decorem ademit. Verum vtcumque fuerint: trutinam tuam: sed non matutino supercilio seueram: expecto. Quod si tibi probari sensero: satis superque gloriae mihi comparuerim: atque id quod non tam quod scite mihi persuadebo foecisse: quam quod tibi ex sentencia tua morem gessero. Vale: doctrinae Religionisque columen.

158b

He is sending his poem "De tribus Johannibus"[188] as a recreation in the bath.

Hearty greetings from Peter Schott to a distinguished doctor of theology, Dominus Johann Geiler von Kaysersberg. Considering, most renowned Doctor, that there has become deeply rooted among our people this custom that--if they have learned of any person close to them either because of services or friendship, who are indulging themselves in baths--they either delight such persons immediately while still at the baths with gifts[189] manifesting their friendship, or they receive them upon their return with favors of hospitality, [considering this] I have thought it would not be out of place if I should decide to dedicate to you especially at this time our lucubrations which we undertook at your behest, in order that you, [who are] just now softer by virtue of the baths and--as is commonly the case--more tender[190] from varied delights, might forthwith apply your mind not too deliberately to the wonted serious matters of an earlier day and to a rather lofty subtlety of thought. Thus, while you are permitted through leisure, there will drift into your ken our vacuous measures and the inelegant form of the poem. Yet the fact that I have--not without faithful religiosity--undertaken a beginning, and certainly the dignity of the subject, which far surpassed my small talent, will serve as an excuse for my artless verses. Since, truly, I would never have imposed so great a burden upon my shoulders if your authority--whose commands I could not, unless I were ungrateful, evade--had not compelled me, I have exerted the greatest care lest I insert anything which by poetic fictions would offend ears imbued with the sacred teachings of Christ, or which could in any way be considered foreign to that which obtains in the theme; and perchance this has somewhat deprived the poems of elegance. Yet, however they may be, I am awaiting your judgment, but not a severe one [pronounced] with a sober brow. If, however, I shall feel that they have been approved by you, I should have achieved enough and more than enough of glory, and this not so much because I shall persuade myself that I have composed skilfully, as because I shall have gratified you according to your wish. Farewell, O pillar of learning and piety. [No date.][191]

6a-6b

In amicicia constantem se pollicetur. Iohannis Reuchlin studium in grecis litteris admiratur: et laudat: eiusque se discipulum fore cupit.

Petrus Schottus Magnae doctrinae viro domino Sebastiano Brant: Basiliense gymnasium incolenti: amico sibi plurimum obseruando salutem plurimam dicit. Quas ad me dedisti litteras: eque ut luculentissimas: ita pergratas quoque legi. Eisque multo antea respondissem: nisi et tarde posteaquam datae erant: ad me perlate essent: et ego voluptatis balnearis gracia absens: quo tibi nuncio rescriberem non reperissem. Quod me admones: ut amiciciam/ quam abineunte aetate[1] peperimus: adolescens conseruem in te adolescentem. Quamquam eo te animo esse doleo: qui me hac in re exhortandum esse censeas: tamen non tam mihi molestum fuit: suspectum tibi esse amorem meum: quam iucundum requiri. Quippe cum ipse mihi constantis animi: in bene ceptis sim conscius. Sane breui habeto: charum mihi esse praeter cetera: bonorum amore comprehendi: et eorum praecipue: qui bonarum arcium et scienciarum gloriam tentant: qualem tete esse vel ipso rumore in propatulo situm est. Haec enim cum et iucundissima sit amicicia: Flacco nostro canente. Nil ego contulerim iucundo sanus amico.[2] Vbi de P. Virgilij: Varijque: et suo amore loquitur.[2] Eciam perpetuitatem suiipsius pollicetur. Ita etenim Isocrates scribit. [τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν.][3] Sed hec hactenus. Fac aliquando periculum: reperies profecto opere quam verbo veriorem. Quod ad litteras Magistri Iohannis Reuchlin Phorcensis pertinet: non possum satis mirari: viri huius ut insolitam: ita perutilem operam. Et quidem eorum industria/ quos nostra aetas obstupescere solet: vel anteriorem: vel non minorem. Nam quid putas accomodacius unquam esse potuit: pro Romanae linguae perfecta erucicione: quam graecorum fontes nouisse? quibus ea partim patenti meatu: partim per cuniculos quosdam abditos derivatur [.] Equidem litteris graecis delector: non quod eas teneam: sed quod tenere desiderem. Respondissem quoque Magistro Ioanni graece: nisi veritus

---

[1]Cf. Cicero De Oratore i.21.97.

[2]Horace Sat. i.5.40 ff.

[3]Isocrates Demonicus 2.

6a-6b

He promises to be constant in friendship. He admires and praises Johann Reuchlin's zeal for Greek literature and wishes he might be his pupil.

Hearty greetings from Peter Schott to a man of great learning, Dominus Sebastian Brant[192] at the gymnasium[193] of Basel, his very estimable friend. The letter which you wrote to me I have read [finding it] just as highly pleasing as it is extremely brilliant. I would have answered it long since had it not, on the one hand, reached me a long time after it was dated and had I not, on the other hand, been away indulging in the pleasure of baths, where I could find no messenger by whom I could reply to you. As for your admonishing me, now that I am grown, to preserve toward you, who are also grown, the friendship which we began in early youth,[194] [I have this to say:] although I am sorry that you feel I need encouragement on this point, yet I was not so much distressed that my love should be questioned by you, as I was pleased that it should be sought; inasmuch as I am aware of my own constancy of mind in things advantageously undertaken. Truly, believe in short that I like beyond anything else to be included in the love of good men and especially of those who strive after the glory of the "humaniora" and sciences; that you yourself are such a one has been established even by public acclaim in the market place. For since this friendship of ours is so very pleasant, "Nothing, so long as I am in my senses, would I match with the joy a friend may bring,"[195] as our Flaccus sings when he speaks of the love of Publius Virgil, that of Varius, and of his own. He even promises the perpetuity of his own [love]; and indeed Isocrates writes thus:[196] ["Not all eternity can blot out the friendship of good men"].[197] But enough of this. Try [me] sometime; you will find that [my love] is truer in deed than in word. Now as for the letter of Magister Johann Reuchlin of Pforzheim,[198] I cannot enough admire this man's activity, which is as unusual as it is thoroughly useful; and indeed, compared with the industry of those men, at whom our age is wont to be amazed, his is either superior or as fine as theirs. For what do you believe could at any time be better for a complete knowledge of the Roman tongue than to know the fountain heads of things Greek, from which that [tongue] derives, in part through an openly flowing stream and in part through certain hidden channels? I really take

fuissem imperite quicquam inserere: non dignum: quod subeat trutinam periti adeo iudicis [.] Legi etenim in Hesiodo hanc sentencia . . . .[4] Quamobrem te pro amicicia nostra oratum velim: gracias ei verbis meis permaximas agas: qui me tantifoecerit litteris suis Plane ipse amiciciam meam obsecrat: ego vero ipso pracceptore doceri: vel famulatu contenderem: si comoditas adesset. Ei me plurimum commendes velim. Nec minus domino Doctori Gabrieli de Chambriaco: et domino Hieronymo Berlin. Equidem spero si deus optimus maximus fauori erit: propediem vos coram videbo: rediturus vel Bononiam: vel Patauium petiturus. Vale. Ex Argentina ij. Ydus Decembris. Anno domini M.cccc.lxxviij.

---

[4]Lacuna. Cf. Hesiod Theogony 84 f.; Works and Days 35.

delight in Greek letters, not because I pretend to comprehend them, but because I would like to comprehend them. I would also have answered Magister Johann in Greek, had I not feared that in my inexperience I would include something unworthy to be submitted to the balance of so expert a judge; and indeed I have read this thought in Hesiod: . . . .[199] Wherefore in behalf of our friendship, I would appreciate your extending my deepest gratitude for me to him who has deemed me worthy of his letter. He himself is obviously seeking my friendship; I would really make an effort to study under this very teacher, even in the office of a famulus,[200] should the opportunity present itself. Please commend me to him especially, and no less to Dominus Gabriel von Chambriacum[201] and to Dominus Hieronymus Berlin.[202] Indeed, I hope, God willing, to see you in person soon,[203] for I expect to return to Bologna or to go to Padua.[204] Farewell. Strassburg, 12 December 1478.

47b-48b

Consilium ex arte contra quarundam cathedralium ecclesiarum Canonicos qui contra vetustissimam consuetudinem a Canonicatibus doctos et praestantes viros excludere nituntur absque culpa.

Petrus Schottus Clarissimo Magistro Iacobo Licenciato Vicario Spirensi: fratri plurimum caro salutem dicit. Tu vide quam ceca sit amoris affectio. Quia te plurimum amo: idcirco quod iniunxisti: statim facere me posse: arbitratus sum. Non videns: primum te tibi ipsi eleganciorem longe operam exhibere posse. Deinde rei mandate condicionem: et ordinem non ediscens. Itaque dum tibi morem gerere conarer: et iam animo reuoluere viderer: non nihil quod ad rem faceret: incautus tandem aduerti: certum mihi non esse Oracionemne an Epistolam confingere deberem. Et si Epistolam (quod verisimilius videbatur) a quo proficisci: seu cuius nomine subscribi deberet: item ignorabam. Praeterea visum fuit: ad aduersariorum intencionem infirmandam: neruosissimum fore: si impetracionis eorum tenor aspiceretur: et raciones quibus animum pontificis pellexerunt: confutacionibus validis dissoluerentur. Id enim non fore difficule non dubitabam: quod falsum veris racionibus probatum fuisse: impossibile iudicant logici. Qumaobrem cum a coepto: quod ut res exposcebat: perficere non poteram/ desistere compellerer: ad te retuli: qui nota tibi habes: quae mihi cognita non fuisse: intelligis. Ceterum/ quod subuerebaris: dum nobiscum esses: ne forte plus debito excandesceres scribendo: et pontificis acta mordacius inuehendo: lacerare videreris. Ego tibi aperiam: quo nam pacto id ego subterfugere: et declinare meditabar. Primo siquidem: laudabam Sedis apostolicae sentencias et responsa: quod ea circumspecta semper consilij moderacione concipi: longa deliberacionis grauitate proferri: solerent. Deinde annectebam: non terreri tamen ex hoc: audacissimam non nullorum improbitatem/ qui multa per impudentem falsitatis suggestionem: veri ve suppressionem: surripere plurima per fastidiosam importunitatem extorquere niterentur. Et perinde consilium sanctissime sedis fallere: et deliberacionem eius praecipitare: non erubescerent. Sane id ipsum saepe committi: quotidiano rerum vsu discimus: et ipsi nos sacratissimi Pontifices: multis decretalibus monuerunt. Qui taliter impetratis: et fidem et autoritatem omnem ademerunt: modo vicium illud surreptionis: importunitatisue ad concedentem deferatur.

47b-48b

Clever advice against the canons of certain cathedral churches who, contrary to ancient practice are striving--with impunity--to exclude from canonicates learned and outstanding men.[205]

Greetings from Peter Schott to the very famous Magister Jacob,[206] licentiate and vicar at Speier, his dearly beloved brother. Behold, how blind love is! Because I love you dearly, I thought I could for this reason accomplish at once what you have enjoined, not realizing, in the first place, that you yourself can produce a far more polished piece of work; not ascertaining, in the second place, the type and arrangement of the matter in question. Thus while I was trying to comply with your wishes and seemed already to be meditating on something that might be pertinent, I finally came to the realization, heedless as I am, that I was not sure whether I should compose an oration or an epistle; and if an epistle (which seemed rather likely), I likewise did not know from whom it should proceed, or in whose name it should be signed. Furthermore, it seemed that it would be extremely forceful in weakening the objection of the adversaries, if the contents of their petition should be scrutinized, and if the arguments with which they have beguiled the mind of the pontifex should be nullified by strong confutations; for I doubted that this would be difficult, because logicians say it is impossible by rational arguments to prove the false. Wherefore, since I was forced to stop an undertaking which I could not properly complete, I have referred it back to you, who have in your possession facts which you realize have been unknown to me. As for the rest, because you were somewhat apprehensive, as long as you were an interested party along with us,[207] that in writing you might perchance be more fiery than necessary, and that in attacking the acts of the pontifex[208] rather bitingly, you might seem to tear them to bits, I shall explain to you how I, on my part, intended to evade and avoid this [difficulty], since, first of all, I lauded the sentences and responses of the apostolic see, because these were usually conceived by ever circumspect moderation of counsel and brought forth out of a pregnancy of long deliberation. Secondly, I went on to say, that nonetheless this [careful procedure] held no terror for the utterly bold dishonesty of a number of men who were attempting to purloin much by shameless

Quia igitur tale aliquid a nonnullis nobilitatis fastu tumentibus suggestum intellexerimus: quod sub velamine cuiusdam saecularis et pomposi splendoris doctissimis quibuslibet et bonis iniuriosum: ecclesijs omnibus perniciosum: ipsi christianae professioni aduersissimum sit futurum. Nos enim non sustinentes beatitudinis suae aures: tam dolosis tam noxijs mendacijs inflecti: statuimus illorum fastuosis et audacissimis coeptis occurrere: et impudenciam falsitatemque eorum: apertissime demonstrare. Id nostra esse putantes pro pietate et obseruancia quam et Sedi apostolicae et religioni christianae debemus: ne vel illam decipi: vel hanc ledi paciamur [.] Ostensuros nos igitur. Primo id euangelicis: et ecclesiasticis tradicionibus aduersum. Deinde cum omnibus ecclesijs tum praecipue Germanicis graue et perniciosum. Quae quia pro re: breuissimis verbis clarissime patefactefuturi simus: rogare nos et orare: ut benigne et attente/ clementissima sua sanctitas audire: legere non dedignaretur. Haec pro Prohemio et Diuisione. Hic iam narracio vel supplicacionis vel impetracionis ab illis factae subsequi debebat. Deinde firmamentorum: quibus ipsi niterentur subuersiones. Post haec confirmaciones ex locis his: quos tu plures notasti: et omnis non solum sacra: sed et Phisica et Poetica doctrina vbertim tradit. Postremo per exaggeracionem concludendum erat: et monendus Pontifex cum succinctissima rememoracione locorum validissimorum: ut vel non assentiret: vel si forte assensisset: curaret bonus pastor: quod in perniciem ouium paliata dolositas[1] erexisset: id aperta et detecta veritas cum salute omnium demoliretur. Itaque fiet Iacobe carissime: ut Papa sese carpi: aut grauius aliquid in se dici: causari non possit: quum omnia in impetrantes: non in concedentem retorqueantur. Tu igitur/ quum fundamenta illorum intuitus fueris: pro ingenio et doctrina: pulchrum quippiam efficies: quo non dubito: Papa mouendus fuerit: modo tempore exhibeatur. Vale. Ex Argentina tercia kalendas Ianuarij. Anno a natiuitate Christi. M.cccc.lxxxvi.

---

[1]Matt. 7:15.

heaping up of falsity or by suppression of truth, and to extort much more through scornful insolence, and who, likewise, would not blush to trick the intention of the most holy see and to precipitate its deliberation. Truly, we learn from daily practice that this very thing is often done, and we have been warned in many decretals by the most holy pontifices themselves, who have taken away from privileges thus petitioned both confidence and all authority, provided that the vice of purloining or of insolence be reported to the one granting [the privileges]. Therefore, because we have learned that there has been instigated by a number of men --puffed up with pride in their nobility--some such thing, which under the guise of a certain secular and pompous glamour would be injurious to each and every well educated and good man, pernicious to all the churches, most disastrous to the Christian faith itself --for we will not tolerate that the ears of his holiness be turned by such crafty, such criminal lies--we have determined to attack the haughty and insufferably bold actions of those men and to point out very openly their shamelessness and falseness; believing this to be in accordance with the piety and respect which we owe to the apostolic see and to the Christian religion, lest we permit either the former to be deceived or the latter to be injured. We intend, therefore, to show, first, that this is against evangelical and ecclesiastical traditions; secondly, that it is dangerous and pernicious not only for all churches, but especially so for the German churches. Because we intend to expose these evils very clearly and briefly in behalf of the cause, we ask and beseech that his most clement holiness deign to hear and to read benignly and attentively. These statements are for the introduction and the outline of the main points. Here now should follow an exposition either of the supplication, or of the petition made by those men; secondly, the rebuttal of the main points on which they base their arguments; after these, the proofs from these passages, many of them which you have noted and which not only all sacred teaching, but even natural science and poetry transmit in abundance. Finally, there should be a conclusion by cumulation, and the pontifex should be advised in a very brief repetition of the strongest points either not to assent, or, if he has perchance assented, that he, the good shepherd, should take care that clear and unobstructed truth might demolish to the salvation of all [his sheep] that which cloaked deceit had erected to the destruction of his sheep. Thus, my beloved

52b

Iocobus [Iacobus] Vuimphelingus Sletstatensis Elegantissimo viro: Iuris vtriusque Doctori profundissimo Petro Schotto Canonico sancti Petri Iunioris Argentinensis praeceptori suo semper venerando salutem plurimam dicit. Suauissime vir: sunt qui credunt communes sillabas: pute [puta] Tenebrae/ Cathedra et huiuscemodi in soluto campo non posse breuiari: sed semper posicionis causa produci oportere. Oratus sum vehementer ab amicis et praecoeptoribus meis: tibi scriberem: ut quid de ea re sencias: non solum sentenciam tuam: sed et confirmaciones: atque testimonia congerere digneris. Quanto tibi pro tua maxima doctrina et industria: labor iste facilior est: tanto te minus spem nostram confisus sum frustraturum. Ego aliquid in eo putabam me effoecisse: at nihi [nihil] profoeci. Tu quoque aggredere: ut ora peruicacissimorum hominum importuna: tandem obstrui possint. Facies hercle magnis et praestantibus viris: rem quam gratissimam: qui sibi alienam veritatem praesidio: quam proprias asserciones esse malunt. Tu quoque mei esto memor: nonnumquam cum ad Deum optimum maximum litaueris: acceptabilissimam victimam. Et me nostro Ioanni keisersbergio effice commendatum. Vale. Ex Spira septimo kalendas Augusti. Anno. M.cccc.lxxxvi.

Jacob, it will follow that the pope cannnot pretend that he is criticized, or that anything a bit serious is said against him, since all arguments are turned against those petitioning and not against the one granting petitions. Therefore, you, since you have had a good look at the reasons which they gave, will out of your talent and learning produce some beautiful [opus] by which I do not doubt the pope can be moved, provided it be presented in time. Strassburg, 30 December 1486.[209]

52b

Hearty greetings from Jacob Wimpheling of Schlettstadt[210] to a most polished man, a most profound doctor of both laws, Peter Schott, canon of St. Peter Iunior at Strassburg, his ever venerable teacher.[211] Suavest of man, there are those who believe that common syllables,[212] for example: 'tenebrae,' 'cathedra,' and the like, cannot be short in prose, but must always be long because of position.[213] My friends and teachers have begged me insistently to write to you that you might deign to impart what you think about this subject, [however] not only your opinion, but also proofs and references. In proportion as that labor is easier for you, because of your very great learning and industry,[214] so much the less, I am confident, you will disappoint our expectation. I thought I had accomplished something on this subject,[215] but I have accomplished nothing. Do you also undertake [this] in order that the rude tongues of those very obstinate fellows may at length be silenced. You will, by Hercules, be doing a very great favor to great and outstanding men, who prefer as authority another's truth to their own opinions. Be you also mindful of me at times when you have offered the sacrifice most acceptable to omnipotent God [mass?]. Please commend me, too, to our Johann Kaysersberg.[216] Farewell. Speier, 26 July 1486.

53a

Contra quosdam obtusos et capitosos [captiosos] grammatellos: qui sillabas communes Tenebrae: et similes contendunt semper esse producendas.

Petrus Schottus Sacrarum atque saecularium litterarum viro probe erudito Iacobo Vuimpfelingo Sletstatensi Vicario ecclesiae Spirensis fratri carissimo salutem plurimam dicit. Quid tu me speras affere posse: quo sciolorum quos commemoras: arrogancia retundatur. Quos videris nec tibi: nec ligittimis testimonijs (quae tu haud dubium plura produxisti) cedere voluisse. Venit in mentem ut litteras tuas legi: sentencia Marci Celij Quintiliani: qui in primo institucionum Oratoriarum libro.[1] Nihil inquit peius est his:[2] qui paulum aliquid vltra primas litteras progressi: falsam scienciae[3] persuasionem induerunt. Nam et cedere praecipiendi peritis[4] indignantur: et valut iure quodam potestatis: quo fere hoc hominum genus intumescit: imperiosi atque interim seuientes: stulticiam suam perdocent. Quamobrem non quod sperem amplius aliquid assequi: quam tu effoeceris: sed ut voluntati tuae [(] cui iucundissimum mihi est obsequi) morem gererem: decreui rem patentem et aput me indubitatam digito monstrare: plus opere quam ingenij ostentans. Itaque Tenebras/ latebras/ Celebres media breui enunciari posse: testes sunt Lucanus in primo Pharsaliae.[5] In septimo[6] et nono.[7] Ouidius in .xv. Methamorphose.[8] Virgilius in tercio Georgici carminis.[9] Iuuenalus in Sathyra Et spes.[10] Possem adducere ex Horacio et alijs longe plura: sed quibus haec non sufficiunt: eos nec plura mouebunt. Cathedra quod e breuem habeat racio

---

[1] "Nihil . . . . peius . . . . perdocent." Cf. Quintilian Inst. orat. 1.1.8.

[2] L. Radermacher, M. Fabi Quintiliani institutiones oratoriae (Leipzig, 1907), I, 9, 1.2: "iis."

[3] Ibid., 1.3: "falsam sibi scientiae."

[4] Ibid., 1. 4: "partibus." G. L. Spalding, M. Fabii Quintiliani de institutione oratoria libri duodecim (Leipzig, 1798), I, 23: "peritis." The latter reading seems to be the better.

[5] L. 542. [6] Ll. 177, 552. [7] L. 674.

[8] L. 154. [9] L. 401.

[10] 7.3,47,203.

53a

Against certain obtuse and sophistic grammarians who contend that common syllables, such as "tenebrae" and the like, must always be long.

Hearty greetings from Peter Schott to a very erudite man of sacred and secular letters, Jacob Wimpheling of Schlettstadt, vicar of the church at Speier, his beloved brother. What, do you hope, can I produce to check the arrogance of the half-knowers whom you mention, who, you will have observed, have been willing to yield neither to you, nor to authoritative references (quite a number of which you have without doubt produced)? There occurred to me, as I read your letter, the statement of Marcus Celius Quintilian who says in the first book of Institutiones oratoriae: "There are none worse than those, who as soon as they have progressed beyond the knowledge of the alphabet delude themselves into the belief that they are possessors of real knowledge. For they disdain" to yield to those skilled in teaching, "and conceiving that they have acquired a certain title to authority--a frequent source of vanity in such persons--become imperious or even brutal in instilling a thorough dose of their own folly."[217]

Wherefore, not because I might expect to accomplish anything more than you have, but to comply with your wish, which it is most pleasant for me to obey, I, displaying rather more labor than talent, have decided literally to point out the obvious and--to me--indubitable thing. Thus that "tenebras," "latebras," "celebras" can be pronounced with a short syllable [the following] are witnesses: Lucan in the first book of the Pharsalia, in the seventh, and in the ninth; Ovid in the fifteenth book of Metamorphoses; Virgil in the third book of the Georgics; Juvenal in the satire "Et spes." I could add many more [references], but those for whom these do not suffice will not be budged by more. Consideration for the Greek, from which we have derived this noun, demands "cathedra," which should have a short "e"; for it is [ καθέδρα ] which is always short.[218] Farewell. Strassburg, 20 August 1486.

graecitatis[11] vnde id nomen nobis vsurpauimus: exposcit. Est enim [ καθέδρα ] quod semper est breue. Vale. Ex Argentina. xiij. kalendas Septembris. A natali Christi Anno. M.cccc.lxxxvi.

---

[11]The original has "grecitatı"; the elongated ı at the end is evidently meant for j.

53b-55b

Peter Schottus Iacobo Vuimpfelingio Sletstatensi Salutem dicit. Quoniam priori Epistola tua me oraueras: ut in ligato campo ostenderem: medias sillabas dictionum eius generis: qualis sunt tenebre/ latebre: breues incedere posse. Ego tibi carmina probatissimorum non pauca congessi: quibus id luce meridiana clarius appareret: nihil tum de soluto stilo: super quo non inquisieras: nihil de accentu dubitari posse suspicatus. Quippe cum perspectum esset: tempus penultimae sillabae: quam penes/ latini plerique omnes: accentum in trissillabis meciuntur. Sane perspectum esse dixi: quamuis in posterioribus litteris tuis significes: illius probaciones alias desiderari. Nam quid obsecro: apud studiosum praeclarissimorum ingeniorum sectatorem: indubitacius atque fidelius erit: pro dignoscendis sillabarum quantitatibus: quam si exempla et celebres obseruaciones: receptorum Poetarum intueantur? Ex eorum siquidem autoritate: quum omnes latine vocales dichronae sint: omnes ferme quantitatum illae regulae prodierunt. Nec est quod dicunt aliqui: Poetica quadam licencia committi: ut vel posicio corripiatur: id vero in soluto campo nequaquam licere. Nam non iam licenciae: sed vicio merito dabitur (quamquam eciam licencia vicium sonat) si tam frequenti: et crebra exorbitancia:[1] Poetae numeros suos: quibus vel soli vel ceteris peculiarius student: asserantur neglexisse. Quod profecto de hisce viris quisquis senserit: is non modo ipsos: sed et omnes [omnem] priscorum aetatem:[2] quae eos ut certissimos et exactissimos venerata est: videbitur iusticiae nota contaminare. An non callidissimi eorum critici: qui non solum in emendatae [inemendate]: sed eciam figuratae [figurate] dicta: calumniati sunt? Numquid Grammatici plurimi: qui vix pauca aliqua in Poetis: quae producenda erant: correpta per Sistolem deprehenderunt? Hunc quoque manifestarunt et creberrimum vsum: si sillabarum tempori preiudicasset: non vidissent/ notassent/ castigassent? Num faciliora opera:[3] excusassst Priscianus illud Virgilij? Ponite spes sibi quisque.[4] Et hinc quamplura

[1] Not listed in dictionaries. Du Cange, op. cit., III, 367, lists "exorbitantia motuum."

[2] "Omnes priscorum aetatem": Is the correct reading "omnem," or "aetatemque," or is there an omission? I have used the reading "omnem."

[3] "faciliora o͠pa"; I have been unable to translate this phrase satisfactorily.

[4] Virgil Aeneid xi.309.

53b-55b

Greetings from Peter Schott to Jacob Wimpheling of Schlettstadt. Since you bade me in your previous letter to show that middle syllables of such words as 'tenebrae,' 'latebrae' can in the field of poetry march along as short, I have collected for you a considerable number of poems from the most approved poets in which this should be more clearly evident than the noonday sun; having assumed that there is no doubt as to prose, about which you had not inquired, nor any doubt as to accent, inasmuch as the quantity of the penult syllable--according to which nearly all Latins distribute the accent in trisyllabic words--has been thoroughly looked into. Yes indeed, I did say: thoroughly looked into, although you may indicate in a later letter that other proofs of this are desired. Now what, I pray, with one who earnestly studies really outstanding minds will be less questioned and more reliable for distinguishing syllable quantities than to behold examples and frequent instances of usage from accepted poets, inasmuch as--since all Latin vowels are dichronic--from their authority proceed all those rules of quantities? It is not true, as some claim, that, by reason of a certain poetic license, cause may be given to shorten position itself [and] that this is really never permitted in prose. For it will be attributed not exactly to license, but justly to fault (although even license sounds like fault) if poets are asserted--with such frequent and recurring transgression--to have disregarded their measures, to which they apply themselves either solely or more particularly than others. Anybody who has this feeling concerning these men, that one will appear--to justice --to sully with a mark of slander not only the poets themselves, but also the whole generation of the venerable ancients which has revered them as most correct and exact. Were the critics among them not highly ingenious, who found fault not only with words incorrectly [used], but also with words especially coined? Most of them were grammarians who barely seized upon a few items in the poets, which should be long, as having been shortened by systole[219] --were they not? This, too, they revealed to be usus, and a most common one. If it [systole] had been injurious to syllable quantity, would they not have seen it, noted it, and censured it? Having [censured?] lighter works, would Priscian have excused this in Virgil: "Ponite spes sibi quisque," and hence not a few similar passages? To such a degree would poetic license have asserted for

similia. Sic asseuerasset illi poetica licencia: posicionem correptam esse: quam quod ad id recurrit s litteram vim suam dimittere?[5] Mirum sane est: Poetas qui alioqui: rarissime longarum sillabarum naturam accurtasse reperiuntur: in hoc genere non solum longas natura (ut illi aiunt) sed eciam posicione artatas: tam crebro et passim corripere [.] Mirandum vero magis: si Poetis qui ligatissimi sunt: dissolucio tanta concedatur: eos qui solutam oracionem effundunt: ligatos magis esse debere: praecipue cum licencia illa Poetarum: non ad numeros: in quibus astrictiores sunt Oratoribus: ut M. Cicero dixit:[6] Sed ad verborum libertatem spectet. Quid ergo? inquiunt. Num in his de quibus est quaestio: posicionem esse negas? Equidem fateor posicionem esse. Nam due consonantes contiguae vocalem in vno eciam sequuntur vocabulo. Verum in hoc distare dico posicionem: quae ex muta et liquida resultat: ab ea quam mutae duae constituunt: quod quum haec vocalem praeeuntem utcumque breuem: longam perpetuo reddat: duriori nimirum enunciacione fluxum cohercente: illa quod salebrositate quadam/ moretur praecipitacionem non adeousque tamen: ut lapsum prorsus exasperet. Hoc efficit: ut in Carmine si ex vsu Poetae sit: longam constituere possit: praeeuntem vocalem breuem. In oracione vero soluta: si nonnumquam longe prolatam excuset: frequencius tamen breuem efferre: et vsus et doctrina tradit. Ecce sentenciam nostram:| quam si qui minus recipiant: nihil mirum profecto in Grammatica: quae inter artes ceteras: professoribus est opulencior: sectas inueniri: quum eciam Astronomi: quamuis paucissimi: non sint semper vnanimes. Verum ut responsum nostrum: quantum ad id quod de Oracione soluta diximus: asstruamus. Nam quod ad carmen attinet: cum aduersarijs conuenit. Allegare primo possem: celeberrimorum omnium: quos equidem in Italia et extra noui plurimos: consuetudinem et vsum: quem penes ut Horacius ait: arbitrium est et vis [ius] et norma loquendi.[7] Sed ne calumniae locus aliquis detur: audiantur tres testes: meo iudicio omni excepcione maiores: quibus si non credatur: nescio quid in Grammatica solidum praecipi possit. Loquatur igitur Diomedes: ille antiqui inter Grammaticos nominis: qui in tradicione de accentibus.[8] In trissillabis [. . . .] inquit:

---

[5]Cf. Priscian Inst. i.40.

[6]De Oratore i.16, 70; iii.44, 173. [7]Ars poetica 72.

[8]Diomedes Art. gram. ii, "de accentibus" 2: "In trissillabis . . . . accentum. ut Latebre/ Tenebre"; "Si penultima . . . . ultima. ut Tenebre/ latebre"; "Et tenebras . . . . offertur."

him that position is shortened, as--what comes back to it--that the letter "s" loses its force? It is really strange that poets, who otherwise are very rarely found to have shortened the quality of long syllables, should in this kind so frequently and indiscriminately shorten not only syllables that are naturally long (as those maintain), but also such as are contracted by position. It is even stranger--if poets who are most bound [by rules] be pardoned such great carelessness--that prolific prose writers must be more bound [by rules], especially since that license of poets does not pertain to verses, in which [poets] are more circumscribed than orators, as Marcus Cicero has said, but to the choice of words. "What then?" they say, "In these [syllables] in question, do you deny there is position?" Of course, I admit there is position, for two adjoining consonants follow a vowel even in one word; but, I say, the position which results from a mute and a liquid differs from that which two mutes form, in this that, since the latter continually renders the preceding vowel, though itself short, long because a harder enunciation doubtless retards the flow, the former --because it retards the speed with a certain unevenness, yet not to such a point that it roughens the glide all the way through-- results in this that, in a poem, if it be to the poet's advantage, it can make the preceding long vowel short. In prose, however, if it sometimes excuses an overly long [syllable], yet both age and theory teach that it more often pronounces short. Behold our opinion! If some receive it lightly, it will be nothing strange, forsooth, to find factions in grammar--which among the other arts is rather well supplied with professors--since even the astronomers, though they be very few, are not always agreed. But to reinforce our reply in respect to that which we said about prose, for as concerns poetry there is agreement with adversaries, I could first mention the custom of all the eminently famous men[220]--many of whom, to be sure, I know in Italy and elsewhere--and their usage "in whose hands," as Horace says, "lies the judgment, the right and the rule of speech."[221] Yet to avoid giving space to misrepresentation, let three witnesses be heard, greater in my opinion than any exception. If these be not believed, nothing in grammar can be taught as sound. Let therefore Diomedes speak, that man of ancient name among grammarians, who in his teaching on accents says: "In words of three, four, and more syllables the second syllable from the ultima must always be considered. If this be long

et tetrassillabis et deinceps: secunda ab vltima semper obseruanda sit. Haec si [. . . .] posicione longa fuerit: acuetur. ut Catullus/ Metellus/[9] Marcellus. Ita tamen si posicione longa: non ex muta et liquida fuerit: nam mutabit accentum. ut Latebre/ Tenebre. Haec ibi. Et paulo post. Si penultima posicione longa ita fuerit: ut excipiat[10] tam ex muta quam ex liquida: accentus transfertur ad terciam ab vltima . ut Tenebre/ latebre. Et postea apercius. Et tenebras inquit et latebras: acuto accentu: prima sillaba offertur.[11] Tantum a Diomede. Accedat et Priscianus diligentissimus in re Grammatica: qui in tractatu quem de accentibus[12] reliquit: his verbis testimonium nobis perhibet. Trissillabae vero[13] . . . . et deinceps: si penultimam correptam habuerint: antepenultima acuto accentu profertur.[14] ut Tullius/ Hostilius. Nam si pura posicione[15] longa fuerit acuetur: antepenultima vero grauabitur. ut Catullus/ Metellus. Si vero ex muta et liquida: longa in Versu[16] constat: in Oracione mutat accentum.[17] ut Latebrae/ Tenebrae. Sic Prisci-anus. Num haec clara satis? Numquid aperte et sine vlla circuicione quod asseuerauimus: illi sunt testati? Forsitan adhuc videri poterunt alicui: iustum autoritatis pondus/ in Grammatica: Grammaticorum Principes non habere: qui in re tanta: sublimiorem quempiam tractatorem desiderabit. Sed ut huius quoque insolenciae morem geramus: adducatur Rhetor longe amplioris nominis quam ut in tam friuolis/ ei fides non habeatur. Audiatur itaque Quintilianus: qui in primo institucionum Oratoriarum libro:[18] sic ait. Euenit ut[19]

---

[9]H. Keil, Grammatici latini (Leipzig, 1857-80), I, 432, l. 27: "Metellus, Catullus."

[10]Ibid., l. 28: "excipiatur." [11]Ibid., l. 35: "offeret."

[12]Priscian De accentibus ii: "Trissillabae . . . . Latebre/ Tenebrae."

[13]Keil, op. cit., III, 521, l. 17: "namque."

[14]Ibid., l. 18: "antepenultimam . . . . proferunt."

[15]Ibid., "nam penultima si positione."

[16]Ibid., l. 20: "versu esse constat."

[17]Ibid., "oratione quoque accentum mutat."

[18]Quintilian Inst. orat. i.5.28: "Evenit . . . . Heroicus."

[19]Radermacher, op. cit., I, 32, l. 6, does not have "ut."

because of position, it will be accented, as 'Catullus,' 'Metellus,' 'Marcellus.' This is the case, however, if it be long because of position and not through the combination of mute and liquid, for that will shift the accent, as 'latebrae,' 'tenebrae.'" These remarks at this point, and a little below: "If the penult is long in position in such a way that it takes the length from a mute as well as from a liquid, the accent is transferred to the third syllable from the ultima, as 'tenebrae', 'latebrae.'" Later, too, he says more clearly: "In both 'tenebras' and 'latebras' the first syllable appears with an acute accent."[222] So much from Diomedes. Now let Priscian enter, extremely diligent in the field of grammar, who, in a treatise on accents which he has left, furnishes us testimony in these words: "In words of three or more syllables, however, if they have a short penult, the antepenult is pronounced with an acute accent, as 'Tullius.' 'Hostilius.' For if [the penult] is long because of natural position, it will be accented; the antepenult will be unstressed, as 'Catullus,' 'Metellus.' If, however, [the penult is long] because of mute and liquid, [the antepenult] remains long in verse; in prose it shifts the accent, as 'latebrae,' 'tenebrae.'"[222] Thus Priscian. Are not these statements sufficiently clear? Did not these witnesses furnish evidence for what we had asserted, lucidly and without any circumlocution? Perchance it might still seem to someone that the princes of the grammarians do not have full weight of authority in grammar; some one who will desire some more exalted writer on so important a subject. But to satisfy the insolence of such a one as well, let us cite a rhetorician of much too lofty a name to lack credence in such trifles. Let us therefore hear Quintilian who in the first book of Institutiones Oratoriae speaks thus: "It sometimes happens that the accent is altered by the metre as in 'pecudes pictaeque volucres'; for I shall read 'volucres' with the acute on the middle syllable, because, although the syllable is short by nature, it is long by position; else the last two syllables would form an iambus, which its position in the hexameter does not allow."[223] Behold, how clearly he explains that position, which consists of mute and liquid, can lengthen a short syllable if the nature of the verse requires it! But apart from poetry, it should be pronounced with its proper accent, which undoubtedly is different from that which verse demands. For otherwise would Quintilian say that accent is shifted by nature of the metre? These are the

metri quoque condicio: mutet accentum. ut pecudes picteque volucres.[20] Nam volucres media acuta legam: quia et si natura breuis: tamen posicione longa est: ne faciat Iambum: quem non recipit versus Heroicus.[21] Ecce quam dilucide declarat: posicionem quae ex muta et liquida constat: sillabam breuem prolongare posse: si id versus condicio requirit. Verum extra Carmen: accentu proprio debere proferri: qui nimirum alius est ab eo: quem versus exigit. Aliter enim diceret Quintilianus: metri condicione accentum mutari [?] Haec sunt vir amicissime: quae super his ad te scribenda putaui. Quibus si quid pro veritatis tuicione est effectum putabis: nihil mihi fuerit gracius: sin minus: solabor ego me saltem testificacione: grati erga te animi: qui videas me inepcias effundere malle: quam impositam per te mihi scribendi prouinciam: omnino declinare. Vale. Datae Argentina ad Nonum kalendas Octobres. Anno a natiuitate domini. M.cccc.lxxxvi.

Carmina probatiua prescriptorum.[22]

Virgil Geor. iii.401. Aen. iii.195, 232; viii.[23]244.
Horace Epist. i.15, 31.[24]
Juvenal Sat. vii.3, 47, 203.
Ovid Met. i.216, 388, 593; xiii.696; xv.154. Ars amat. ii.[25] 620.
Lucan Phars. i.542; iii.714, 735; iv.192; vii.177, 552.
Martial Epig. xiii.62.
Claudian Stilich ii.136 f.

---

[20]Virgil Georgics iii.243.

[21]Radermacher, op. cit., I, 32, l.8: "herous."

[22]The original has the quotations. Author and work are given, but no line references. I am citing only the references.

[23]Incorrectly cited as iij [typographical error?]

[24]Peter cites this Epistle as "Maenius, ut rebus" which was formerly considered the opening of an epistle. Now it is accepted as line 26 of i.15. Cf. E. C. Wickham, Horace, Vol. II, The Satires, Epistles, and de arte poetica (Oxford, 1903), p. 247.

[25]Incorrectly cited as iij [typographical error?].

statements,[224] most amicable of men, which I thought should be written to you. If by these anything has been accomplished for the preservation of truth, you must believe that nothing will please me more; but if not, I shall at least comfort myself with the fact that I have given testimony of my affection for you, who may observe that I prefer producing trifles at great length to declining outright an order to write, imposed on me by you. Farewell. Strassburg, 23 September 1486.

74a

Idololatra non idolatra scribendum esse.

Petrus Schottus Ornatissimo sacrarum policiorumque litterarum professori: Magistro Iacobo Vuimpfelingo: Ecclesiae Spirensis prebendario: maiori plurimum obseruando salutem dicit. Arbitrabar ego tibi forsitan duriusculum videri: quod idololatrarum scripsissem: contra assertam iam omnium consuetudinem: quae idolatrarum pocius audisset. Atqui notaui tandem: nequaquam racionem verbi: sed errorem meum ancipitem te reddidisse: qui vbi a scribendum erat o calamo mihi imponente: depinxerim. Quamquam eciam (quod postea aduerti) plus ostentacionis inuidiose comparare uideatur: tam noua vetustissimorum verborum reuocacio quam fauoris. Quamobrem: quum idolatrarum quasi graecae discipline contrarium verbum respuam: neque idololatrarum: quod auribus absurdum sit: vsurpem. In hoc tamen ut in reliquis: tuum sit iudicium. Causam matronae quam mihi commendatam foecisti: egi apud Patrem: obtinuique conuocatis partibus: non semel solum: ipsa scilicet nonnumquam propter amicorum suorum absenciam rem differente: randem [tandem] transigi et prorsus sopiri. Idque Pater meus (ne dicam iusticiae) tuis litteris et precibus libentissime tribuit. Ceterum Theobaldum de Mulnheymo: qui has ad te litteras perferet: obsecro ad bonas litteras reuoca. Acerbum mihi est: laborem tot annorum qui satis prospere cessisse videtur: in medio cursu perire: in homine praesertim nobili: et Argentinensi. Vale. Ex Argentina quinto ydus Marcias. Anno domini. M.cccc.lxxxviij.

74a

One should write "idololatra," not "idolatra."

Greetings from Peter Schott to a very distinguished professor of sacred and secular letters, Magister Jacob Wimpheling, prebendary of the church at Speier, his very estimable elder. I was thinking it might perchance appear a bit crude to you because I had written "idololatrarum" contrary to the now universally affirmed usage which would rather have listened to "idolatrarum." To be sure, I have at length observed that in no wise has the conformity [to linguistic law] of the word, but my error made you uncertain; since I, it is supposed, had drawn an "o" because my pen slipped, where "a" should be written.[225] Nevertheless (what I realized later) so new a revival of ancient words may also seem to bring about more invidious ostentation than favor. Wherefore, although I reject "idolatrarum"[226] as a word contrary to Greek usage,[227] neither may I use "idololatrarum" because it may be harsh to the ears. In this, however, as in the rest, let yours be the decision. The case of the lady, whom you commended to me, I have plead before father,[228] and I have managed--after the parties were summoned, not only once, for she, of course, deferred the trial many times because of the absence of her friends--to have the case finally transacted and brought completely to rest.[229] And this my father has most willingly attributed (lest I say to justice) to your letter and prayers. As for the rest, I beseech you, call back to the study of the "humaniora" Theobald von Mülnheim[230] who will bring you this letter. It is a bitter pill for me that the labor of so many years, which seems to have moved along successfully enough, should be undone in the midst of its course, particularly in a noble man and a Strassburger. Farewell. Strassburg, 11 March 1488.

77b

Commendaticiae pro Iohanne Goeçone Augustensi: ut studium coeptum Heydelberge: continuare possit.

Petrus Schottus Eleganti atque tersissimo: bonarum ac sacrarum litterarum sectatori: fratri suo Magistro Iacobo Vuimpfelingo in Spira salutem plurimam dicit. Si commendato/ possit commendacio superaddi: hunc virum non modo probitate: sed eciam probatissimorum studiorum elegancia praeditum: commendare tibi non verebor. Tametsi enim tibi adeousque merita ipsius nota sint: ut tu primus omnium fueris: ex quo ea intellegerem: tamen quod sperat aliquid adiungi posse: beneuolenciae in se tuae: si ego ad te scriberem: nolui deesse homini mihi plurimum caro: teque maiorem in modum orare: ut proposito suo faueas. Et quod te libentissime facturum esse scio: ut institutis diuinis inuigilare: et ex re sua in sacris litteris insudare possit: eum monitis consilijsque iuues: simul ad eos quos tibi doctrina virtusque tua: in Heydelbergensi gymnasio conciliauit: commendaticias litteras ei tribuas: quales a te ipse rogabit. Vale. Datum ex Argentina Nonis Julij. Anno. M.cccc.lxxxviij.

77b

A letter of recommendation for Johann Goetz[231] of Augsburg, that he may be able to continue his study begun at Heidelberg.

Hearty greetings from Peter Schott to a refined and very correct student of "humaniora" and theology, his brother Jacob Wimpheling at Speier. If it be possible to add recommendation to one already recommended, I shall not be afraid to recommend to you this man who is endowed not only with integrity, but also with the refinement of highly approved studies; for even if his merits were known to you to such an extent that you were the very first from whom I learned of them, still, because he hopes he may gain some of your good will for himself, if I should write to you, I don't want to disappoint a man so dear to me and [I wish] to pray you earnestly to favor his case. Because, too, I know you will do this most willingly so that he may burn the midnight oil over divine institutes and in his own interest sweat over theology, do help him with admonitions and counsels; likewise do give him such letters of recommendation, which he himself will ask of you, to those whom your learning and virtue have won over to you[232] in the gymnasium[233] at Heidelberg. Farewell. Strassburg, 5 July 1488.

78a-78b

Commendat Amicum: ut exemplaria quedam ex Bibliotheca Spirense impetrare possit.

Petrus Schottus Tersissimo scienciarum professori: Magist Iacobo Vuimpfelingo Sletstatensi fratri suo praecipuo salutem dic plurimam. Rogabit te operam tuam Adelphus ruscus vir et litterat et litteratorum amicissimus. In quo si presto ei fueris: non sol eius in te amori acceptissime respondebis: verum eciam mihi: qui iam ex facilitate tua: ius in te vendicasse videor: iucundissimum gratissimumque prestabis officium. Ceterum ne terrore afficiaris quum veluti grandius aliquid exacturus: amiciciam tuam tantopere obtester: res est quam petet: neque labore tibi grauis: neque impetracione ut speramus: difficilis. Etenim id solum orabit: tuo studio apud eos quorum interest effici: ut comodato accipiat: partes quasdam Dictionarij: quas apud vos repositas esse nouit: qua fide: quave gratitudine reddendas: tu qui virum nosti: facile con ijcere potes. Itaque pluribus apud te: pro eo non vtar. Finemqu faciam: si [simul] te commone fecero: folium id quo[1] in sermonibu Bernensibus subsignatum his litteris E e ij: me nondum ut peciera recepisse. Vale [.] Datae Argentina ad. viij. Idus Septembris. Anno Domini. M.cccc.lxxxviij.

---

[1]Possibly "id quod"? or "in quo"?

78a-78b

He recommends a friend so that the latter may be able to obtain certain copies from the library[234] at Speier.

Hearty greetings from Peter Schott to a very correct professor of sciences, Magister Jacob Wimpheling of Schlettstadt, his distinguished brother. There will be a request for your help from Adolf Rusch,[235] a man who is both learned and a great friend of the literati. In this--if you should be of service to him--you will not only repay his love toward you most acceptably, but you will also perform a favor very pleasing and agreeable to me, who because of your affability already seem to have claimed privileges against you. Yet, lest you be terrified, since I am protesting your friendship so much, as though I were on the point of demanding something quite grand, the favor he seeks is neither fraught with labor for you, nor, as we hope, difficult to obtain, for he will ask this only, that as a result of your zeal among those whom it concerns, he may receive through a loan certain parts of a dictionary[236] which he knows are in the hands of you people at Speier; with what faithfulness or with what good will these are to be returned, you, who know the man, can easily conjecture. Therefore I shall not spend more words before you in his behalf, and I shall make a close as soon as I shall have reminded you that I have not yet, as I had asked, received the folio, the one in the Sermones Bernenses[236] on which is the signature with these letters E e ii. Farewell. Strassburg, 6 September 1488.

[1]Cf. M. Maittaire, Annales typographici . . . . (Amsterdam, 1732), IV, Part II, 666. G. W. Panzer, Annales typographici (Nürnberg, 1793), I, 342. Erhard, I, 457. L. Hain, Repertorium bibliographicum (Stuttgart, 1831), II, 296. J. G. T. Graesse, Trésor de livres rares . . . . (Dresden, 1865), VI, Part I, 315. Catalogue of Books printed in the XVth Century now in the British Museum (London, 1908), I, 96. P. Butler, Newberry Library Check List of Books printed during the Fifteenth Century (Chicago, 1924), p. 5. M. B. Stillwell, Incunabula in American Libraries (New York, 1940), p. 453.

According to a letter written by Conrad Leontorius to Johann Amerbach in Basel (19 November 1494), the Lucubratiunculae was to have been printed by Amerbach. Wimpheling and Geiler were collecting Peter's letters, etc., early in 1494, as is evidenced by Geiler's letter to Reuchlin (28 January 1494); Wimpheling stated that the works had been collected before 1498. Cf. Epistolae illustrium virorum ad Reuchlinum (Tübingen,1514), fol. e. Schmidt, H. L., II, 34.

[2]Jacob Wimpheling (1450-1528) was a native of Schlettstadt. He attended Dringenberg's school, where he probably met Peter. He studied under Geiler at Freiburg; later he went to Erfurt and Heidelberg, where he taught from 1471 to 1483. In 1484, he became chaplain at the cathedral of Speier, a position which he held until he returned to Heidelberg in 1498. The rest of his life he spent in Basel, Freiburg, Heidelberg, and Strassburg.

Trithemius, CCII. fa. ii. Hertzog, VII, 33 f. Riegger, pp. 161-581. Erhard, I, 428-67. Dacheux, pp. 428-71. Schmidt, H. L., I, 1-185. G. Knod, "Zur Bibliographie Wimphelings," CBL, V (1888), 463-81. J. Gény, G. Knod, Die Stadtbibliothek zu Schlettstadt. Festschrift zur Einweihung des neuen Bibliothekgebäudes am 6. Juni 1889 (Strassburg, 1889), pp. 21 f. H. Holstein, "Zur Biographie Jakob Wimphelings," ZfvLg, Neue Folge, IV (1891), 227-52. Grandidier, Nouvelles oeuvres inédites, pp. 580-95. Hasse, pp. 122-30. Ellinger, pp. 379 ff. GGr, pp. 406-13. ADB, XLIV, 524 f. Luc., passim.

[3]Martin Schott (+1499) was the son of Friedrich Schott and Peter's cousin. He married one of Mentelin's daughters. Like his father, he was by trade a wood engraver and sculptor. In 1451 he turned to printing. His first dated printing is 1481; his last, 1498. The books from his press, 21 to 25 of which are known, are artistically printed and bound.

Schmidt, "Notices," p. 242. Ch. Schmidt, Zur Geschichte der ältesten Bibliotheken und der ersten Buchdrucker zu Strassburg (Strassburg, 1882), p. 111. P. A. Grandidier, Nouvelles oeuvres inédites,II, 484. Hatt, p. 55. ADB, XXXII, 405. Cf. also, n. 18.

[4]Hertzog, IX, 163. Schmidt, H. L., II, 2. Schmidt, "Notices," pp. 241 f. Ristelhuber, p. 113.

[5]Johann Trithemius (1462-1516), whose real name is Johann Heidenberg, was born in Trittenheim on the Moselle. He studied at Heidelberg where he formed a lifelong friendship with Wim-

pheling. In 1482, he entered the Benedictine monastery at Sponheim, and 16 months later became its abbot. His main efforts were directed toward reforming the monastery and building up its library, both of which aims he accomplished astonishingly well.

Trithemius, CXC, f. i. Erhard, III, 379-94. Hasse, pp. 118 ff. ADB, XXXVIII, 626. Luc., 2b.

[6]Bohuslaus von Lubkovitz und zu Hassenstein (1462-1510), one of the most interesting men of his age, came of a wealthy noble Bohemian family, although he always called himself a German. From 1475 to ca. 1477, he studied in Bologna where he met Peter. The friendship of these two young humanists is one of the most charming things in the Lucubratiunculae. In 1477, Bohuslaus went to Ferrara where Peter visited him and where Bohuslaus became doctor of canon and civil laws in 1482. He returned to Bohemia via Strassburg, which he visited again in 1485. It was probably at the time of the second visit that he delivered his oration on Peter, for although most literary historians call this a "funeral oration," he speaks at the end of "him whom we behold before us" (Luc. 185a), a statement he could not have made in a funeral oration because he was in the Orient when Peter died. He became Bohemian high chancellor and Hungarian chancellor. Attempts to elect him to the bishop's chair of Olmutz and later to that of Vienna were foiled in Rome. Tired of public life, Bohuslaus withdrew to his vast estates where he entertained literary men, among them Celtis, who is said to have claimed some of Bohuslaus' poems as his own. From 1490 to 1492, he made a lengthy voyage through the Balkans, the Levant, Greece, and Italy, which earned for him the title of "the Bohemian Ulysses." His remarkable and famous library contained every rare book he could obtain through his agents in Italy and Germany. It was for Bohuslaus that Peter wrote the "Codicillum de christiana vita" (Luc., 66b). His works appeared twice in Bohemia. These as well as critical writing about him are, to my knowledge, unavailable at present.

J. Trithemius, Catalogus . . . ., p. lxii. Trithemius, CCVII. f. ii. Erhard, III, 200-229. Schmidt, "Notices," p. 255. R. Wolkan, Bohmens Antheil an der deutschen Literatur des XVI. Jahrhunderts. III: Geschichte der deutschen Literatur in Böhmen bis zum Ausgange des XVI. Jahrhunderts (Prague, 1894), pp. 110-21. Knod, No. 2131. Hasse, p. 137. Ellinger, pp. 411-15. ADB, XIX, 47-50. Luc., passim.

[7]Anne Schott (+1519) entered the Dominican convent of Sts. Margaret and Agnes in Strassburg in 1471. Peter helped her study Latin, and she learned so well that she was able to make a speech in Latin before Maximilian. The delighted prince granted her convent special privileges. She wrote a small book on the Passion of Christ. Her father, Peter Schott, Sr., gave an alter to the convent, in 1494, in the name of his daughter.

Weislinger, pp. 680 f., 780. Straub, pp. 80-87. Schmidt, H. L., IV, 9, 29. Dacheux, p. 286. Hatt, pp. 48, 425 f. Pp.2,7,8.

[8]Maittaire, op. cit., IV, Part II, 728. Panzer, op. cit., I, 384; V, 401. Hain, op. cit., II, 296. Graesse, op. cit., VI, Part I, 315. Catalogue of Books . . . . in the British Museum, I, 166. Stillwell, op. cit., p. 453. Cf. also, ns. 49, 196, 214, 225.

Knod, in his article, "Zur Bibliographie Wimphelings," CBL, V (1888), 472, makes rather ambiguous statements which seem

to imply that Wimpheling is the author of this work. Wimpheling, himself, in the dedicatory sentences on the second folio of "De mensuris . . . .," claims Peter as the author; and on the third folio appears the heading "In Epithomata quantitatum syllabarum Petri Schotti Argentinensis praefacio."

[9]Johann Schott (1477-ca. 1550), son of Martin, took over his father's press and continued the tradition of artistic printing. He was among the first to print scientific pictures of the human body and of plants. He was convinced that his grandfather Mentelin had discovered the art of printing.
Schmidt, "Notices," p. 242. Schmidt, H. L., II, 2. Grandidier, Nouvelles oeuvres . . . ., II, 484. Hatt, p. 48. ADB, XXXII, 402-4. Cf. n. 18.

[10]Wolfgang Schencker, Erfurt, 1504; Mathias Hupfuff, Strassburg, 1506; Johann Otmar, Augsburg, 1509. Cf. Knod, "Zur Bibliographie Wimphelings," p. 472.

[11]For exact references, see "Bibliography for Peter Schott."

[12]Cf. Schmidt, "Notices," pp. 241-56, 308-21, 337-52; and H. L., II, 2-35.

[13]Cf. Dacheux, pp. 286-427. Although material from the Lucubratiunculae is scattered throughout Dacheux, the bulk of it is between the pages given above. Of the letters included in this study, Dacheux prints, in his notes, 10 letters as a whole, 6 in part. He translates in his text, selections of these.

[14]Johann Geiler von Kaysersberg (1445-1510) was born in Schaffhausen. In 1446, his father, Johann Geiler, took the post of town secretary in Ammersweiher, but died shortly thereafter, in 1448. The grandfather took the boy Geiler to live with him in Kaisersberg, whence Geiler derives his appellation "von Kaysersberg." In 1462, Geiler became bachelor of arts in Freiburg and, in 1463, master of arts. From 1469 to 1470, he was dean of the philosophical faculty there. In 1471, he went to Basel where he received his doctorate in theology in 1475. During the winter semester of 1476, while he was serving as rector of Freiburg, he received a call to Würzburg. He was on his way thither and had stopped off in Basel to get his books, when Peter Schott, Sr., of Strassburg, approached him with the plea to become the cathedral preacher of Strassburg (cf. ns. 47, 48, 145). Geiler took this position and, with the exception of a period spent in Basel and in Augsburg (1486-88), he remained at Strassburg until his death. In 1503, he became imperial chaplain to Maximilian.
"Chronik von Maternus Berler," Code hist., I, Part II, 91. Specklin, pp. 283 ff., 287 f., 292, 297, 300, 312 f. Beatus Rhenanus, "Vita Geileri," Riegger, pp. 56-68. M. Flacius Illyricus, Catalogi testium veritatis (Strassburg, 1562), II, 895. Hertzog, IV, 113; VI, 203. Erhard, III, 359 ff. Schmidt, "Notices," pp. 250 ff., 309-22. Dacheux. Schmidt, H. L., I, 337-461. GGr, pp. 396-404. ADB, VIII, 509 ff. Luc., passim. For a rather complete bibliography of Geiler, cf. J. M. B. Clauss, "Kritische Übersicht der Schriften über Geiler von Kaysersberg," Historisches Jahrbuch, XXXI, Heft 3 (1910), 485-519.

[15]Cf. Vulpinus, pp. 37-61. The letters to Geiler not in Vulpinus' article are: 18b, 25a, 85a, 85b.

[16]Sebastian Brant (ca. 1458-1521) was the son of the Strassburg innkeeper, Diebolt Brant. He matriculated at Basel in 1475 where he met Geiler. In 1477, he received his Bachelor of Arts degree; in 1483, he became licentiate and, in 1489, doctor of civil and canon laws. He lectured in law and poetry at Basel and read proof for printers. His Narrenschiff was published in 1494; on this, Geiler preached a series of sermons in 1498. Geiler was instrumental in obtaining for Brant the position of syndic at Strassburg (1500) and later that of clerk to the council (1503), which Brant held until his death. For services rendered to Maximilian at various times, Brant was made imperial counselor.

Trithemius, fol. CCII. fa. i. Wencker, App., pp. 15, 22 ff. Wencker, Coll., pp. 139, 140 ff. Erhard, III, 350-59. K. Schmidt, "Einige deutsche Gedichte von Sebastian Brant," Alsatica (1873-74), p. 43. Schmidt, H. L., I, 189-330. Grandidier, Nouvelles oeuvres . . . ., pp. 67-78. Hasse, pp. 330 ff. Ellinger, pp. 374-79. GGr, 381-92. ADB, III, 256-59. Luc., 6a[x].

[17]For this reason, Wimpheling often mentions the scholarship of Peter Schott; Trithemius, for the same reason, includes Peter Schott both in the Catalogus . . . . and in the De scriptoribus ecclesiasticis. For exact references, see "Bibliography for Peter Schott."

[18]For information on the Schott family, cf. Hertzog, VI, 203; IX, 163. Straub, pp. 80-88. Schopflin, pp. 250, 341, 344, 356, 668. Schmidt, "Notices," pp. 241 f. Dacheux, p. 285. Schmidt, H. L., II, 2 ff.

Peter Schott, Sr. (+1504), was four times Ammeister of Strassburg (cf. n. 158) beteeen the years 1472 and 1488. He was one of the leaders of the Strassburg troops against Charles the Bold. It was through his efforts that the "Schworbrief" was revised in 1483 and thenceforth read annually in the cathedral squar He was benevolent toward the poor and he willed his rather large library to the cathedral.

"Chronik von Maternus Berler," Code hist., I, Part II, 112 f., 199. "Strassburgische Archiv-Chronik," ibid., pp. 133, 196. "Die kleine Münsterchronik," BSCMH (Alsace), Series II, XIII (1887 88), 16 f. Hertzog, IV, 82, 86, 88, 113. M. Adam, Vitae germania theologorum (Frankfurt a. M., 1653), p. 7. Wencker, Coll., p. 428 Grandidier, pp. 69, 273, 362. Erhard, III, 361. K. Th. Eheberg, Verfassungs-, Verwaltungs- und Wirtschaftsgeschichte der Stadt Strassburg bis 1861 (Strassburg, 1861), pp. 229, 304, 309, 495. Schmidt, "Notices," p. 309. Dacheux, pp. 29 f., 300. J. Rathgeber, Die handschriftlichen Schätze der früheren Strassburger Stadtbibliothek (Gütersloh, 1876), p. 177. O. Winckelmann, "Zur Kulturgeschichte des Strassburger Münsters im 15. Jahrhundert," ZGORh, Neue Folge, XXII (1907), pp. 253, 275 f. Stenzel, "Die Politik," p. 65. Stenzel, "G. v. K.," pp. 69 ff. Hatt, pp. 47 f. Luc., 3a, 3b, 4a, 4b, 181a, passim. Cf. also, ns. 29, 48, 78, 83, 86, passim.

[19]Ludwig Dringenberg (+1490) was born in Dringenberg near Paderborn. He studied at Deventer, then at Cologne, Paris, and

Heidelberg. In 1450, he took over the school at Schlettstadt, which under his 40 years of leadership became one of the most flourishing secondary schools in Germany and remained so until the Reformation.

Hertzog, VII, 32. "Aus dem neuen deutschen Reichsland Schlettstadt," Illustrierte Zeitung (Leipzig, 1872), No. 1496, p. 155. W. Struver, Die Schule zu Schlettstadt von 1450-1560 (Leipzig, 1880). Gény and Knod, Die Stadtbibliothek zu Schlettstadt, p. 18. Grandidier, Nouvelles oeuvres . . . . , pp. 153 f. ADB, V, 411 f. Luc., 1a, 2a, 94b, 154a.

[20]Johann Müller was one of the brilliant but impoverished humanists who gained his education by acting as tutor to wealthy students. He received his A.B. and his A.M. degrees at Paris, while there with Peter. In 1479, he was dean of the cathedral chapter at Baden; in 1480, he resigned the prebend of curate at Dambach, which he had held since 1470, in favor of Johann Rot; in 1483, he was dean at Pforzheim. Shortly thereafter he became tutor to Prince Jacob, son of Christoph, Markgraf of Baden. With his charge, he went to Paris, where he was rector in 1486, and to Padua, where he became "doctor utriusque iuris" in 1487. His description of his trip to Rome with Jacob in 1489 was published at the end of Wimpheling's edition of Aeneas Sylvius' Germania in 1515. In 1490, he was elected canon of St. Peter Senior at Strassburg.

Riegger, pp. 454 f. Dacheux, pp. 286 ff., 353-61. Schmidt, H. L., I, 193; II, 16. Knod, No. 2471. Ristelhuber, pp. 109 ff. Luc., passim.

[21]Inveterata peti non simia debet in aedes
Ursus sylvestris: Presbyter et iuvenis.

A. Stoeber, "496 Sprichwörter aus den Schriften Geiler von Kaysersbergs," Alsatia, VIII (1867), 131-63. K. F. W. Wander, Deutsche Sprichwörter-Lexikon (Leipzig, 1867), I, col. 34; V, 720. "Aus dem neuen deutschen Reichsland Schlettstadt," loc. cit. Luc., 154a.

[22]Johann Heynlin a Lapide (1425-96), born in Stein near Schaffhausen(?), was one of the proponents of realist scholastic philosophy at Paris from 1469 to ca. 1474. In 1474, he preached in Basel and, in 1478, he was professor of theology at Tübingen. He preached in Bern during the year 1480; in 1484, he became canon in the cathedral at Baden.

Schmidt, H. L., I, 19, 194, 198, 209; II, 32. ADB, XII, 379. Luc., 36a.

[23]Johann Scriptor von Kaisersberg, under whom Peter studied the philosophy of Duns Scotus, took his A.B. degree with Geiler at Freiburg in 1462. In 1484, he was preaching at Mainz when Peter wrote him for a recommendation to the university of Paris. Peter was at the time attempting to secure a prebend for Scriptor in Strassburg.

Dacheux, pp. 286 f., 352. Schmidt, H.L., II, 5, 12. Luc., 32a, 33b, 113a.

[24]Antonius Codrus Urceus (1446-1500) was a native of Modena. Cf. S. Mazzetti, Repertorio di tutti i professori antichi e moderni

della famosa universita Bologna (Bologna, 1848), p. 512. Ellinger, pp. 98-102.

[25]Philipp Beroald, the elder (1453-1505), was a native of Bologna. Cf. Mazzetti, op. cit., p. 51. Ellinger, pp. 107-9.

[26]Antonius Manlius Britonoriensis was in Rome in 1485 when he asked Peter to secure for him a prebend in Strassburg. Cf. Luc., 42a, 44b, 51b. Not in Mazzetti.

[27]Archer Taylor, on p. 48 of Problems in German Literary History of the Fifteenth and Sixteenth Centuries (New York, 1939), states that Peter was the nephew and ward of Geiler. There is no evidence of any relationship between the Schott and Geiler families. Since Peter's father was a wealthy man who outlived his son by 14 years, Peter was not Geiler's ward. Is it possible that Prof. Taylor has confused Peter Schott with Peter Wickgram who was Geiler's nephew and successor in the cathedral chair at Strassburg? Although Peter Wickgram is nowhere spoken of as Geiler's ward, Geiler did supervise the education of his two nephews, Peter and Conrad Wickgram. Prof. Taylor states also that the Lucubratiunculae is a collection of letters written by Peter from Italy to Geiler. That this is an error can be seen by a glance at the index of the Lucubratiunculae.

[28]Does Peter mean the influencial Bologna family of the Malvezzi? Peter left so hurriedly that he was unable to pay his fees. Cf. Luc., 41a.

[29]Schmidt, "Notices," p. 248, states that Peter stopped in Milan and was presented to Duke Galéas-Marie Sforza, then interested in building the Milan cathedral. Learning that Peter's father was an administrator of the building of the Strassburg cathedral, the Duke sent letters to the magistracy and to Peter Schott, Sr., asking that the architect Conrad of Strassburg be sent to Milan for consultation. Cf. also, A. W. Strobel, Vaterländische Geschichte . . . ., III, 460.

[30]Peter lists the books he bought for Müller, Luc., 110a. In the fall of 1481, Peter complains that his books from Venice have not arrived and that he is fortifying himself to bear their loss (Luc., 14a f.).

[31]Wolfgang Stammler, p. 56, states that Peter returned from Italy in 1488 and became canon of St. Thomas in Strassburg!

[32]Peter quotes Anne in his letter to her. Cf. "Introduction," p. 2.

[33]A. Meister, "Auszüge aus der Camera Apostolica. Bistum Strassburg," ZGORh, Neue Folge, VII (1892), 131. Luc., 18a, 20a, 96b ff.

[34]St. Peter Iunior was founded in the first half of the eleventh century on the ruins of an older church of St. Colomba. It

was consecrated by the Alsatian Pope Leo IX in 1050. The 14 canons were elected preferably from noble or patrician families; minors were eligible. The church, which was important in older Strassburg history, ceased to exist as a church after the French Revolution.

Hertzog, pp. 113 f. Die Chroniken der oberrheinischen Städte.Strassburg (Leipzig, 1871), II, 730. Straub, "L'église de Saint Pierre-le-Jeune à Strassburg," BSCMH (Alsace), Series II, IX (1876), 88-94. W. Horning, "Das Stift Jung-St. Peter. Beitrage zu seiner Geschichte," JbGElsLotr, VI (1890), 11-61.

[35]The plans were to use for the school the income and buildings of a monastery then in the state of decline. Bishop Albert, however, could not bring himself to a final decision. Geiler's interest in raising the niveau of the schools did not abate. He was responsible for the coming to Strassburg of the schoolmasters Hieronymus Gebweiler and Beatus Rhenanus. Cf. F. Zacher, Geiler von Kaisersberg als Pädagog (Burghausen, 1913-15), pp. 47f.

[36]Jacob Sturm (1489-1553) was the son of Martin Sturm von Sturmeck and of Ottilia von Collen who was the daughter of Peter's sister Ottilia. The Sturms were an old Alsatian noble family. Jacob was from early childhood nurtured in the ideas of Humanism and of reform, and he was impressed by the example of his maternal great-uncle. Accused at one time by Wimpheling of being a heretic, he replied, "If I am a heretic, you [i.e., Geiler, Wimpheling] have made me one!"

Wimpheling, De integritate libellus (Strassburg, 1506), fols. Aiiii, Cvi, Gii. Hertzog, pp. 277 ff. Grandidier, Nouvelles oeuvres . . . ., pp. 528-33. ADB, XXXVII, 5-20.

[37]Jean Charlier de Gerson (1363-1429) was chancellor of the University of Paris at the time when he attended the Council of Constance. He was a champion of unity in the church and as such was instrumental in bringing John Hus to the stake. Geiler admired Gerson and spent a great deal of time and money in collecting his works. The three volumes of Peter's edition of Gerson's works were printed in Basel by Kessler. Wimpheling completed the edition in 1515.

Trithemius, fol. CLX, fa. i. Erhard, I, 459. Jöcher, I (Leipzig, 1784), No. 1843. Dacheux, pp. 337, 568. Schmidt, H. L., p. 374. Luc., 2b, 11b, 149a.

[38]Cf. Imitatio Christi (Antwerp, 1664), p. 14. Thomas à Kempis (1380-1471)--also known as Hammerlin, Malleolus--an Augustinian and mystic, belonged to the Brethren of the Common Life whose educational activities in the Netherlands did much to spread Humanism in Germany.

Jocher, IV (Leipzig, 1751), Col. 1150. The Cambridge Medieval History, VIII, 711 f.

[39]Thomas von Strassburg (ca. 1300-57), a hermit of the Augustinian order, taught at Paris and was the first German to be elected general of his order, an office which he held many times. He died in Vienna.

Trithemius, fol. CXXXV, fa. ii. Jöcher, IV (Bremen, 1813), No. 1145. Dacheux, pp. 338 f. Grandidier, Nouvelles oeuvres . . . ., pp. 553-56. N. Paulus, "Der Augustinergeneral Thomas von

Strassburg," Arch. f. els. Kg., I (1926), 49-66. Paulus, "Die Doktorpromotion des Thomas von Strassburg," ibid., II (1927), 44 ff.

[40]Johann Goetz of Augsburg was curate at the cathedral of Basel, ca. 1480, and became curate at the cathedral of Strassburg in 1490.

Dacheux, pp. 352 f. Schmidt, H. L., I, 197. Luc., 77b[x] 96b. Cf. also, n. 231.

[41]There is much disagreement about the dates of Peter's birth and death, about his age, and about the cause of his death. The statements in the Lucubratiunculae itself are contradictory. According to Trithemius (Luc., 2b), Peter died at the age of thirty-one, in 1490, during the ninth indiction. Reckoning the indiction by the formula:

> Si tribus adjunctis Domini diviseris annos
> Ter tibi per quinos, indictio certa patebit,

the ninth indiction should fall in the year 1491. The discrepancy may be explained by the fact that the indiction year began variously: 1 September (Greek), 24 September (imperial), 25 December or 1 January (papal). If Trithemius used the earliest date, the ninth indiction would begin in September, 1490. Another explanation of the discrepancy in Trithemius' statement is the following. His sketch of Peter's life in the Lucubratiunculae is taken from the De scriptoribus, where the date of death is given as 1491, in the ninth indiction. It is possible that Martin Schott, who, as a member of the Schott family, might be expected to be accurate in the date of Peter's death, corrected the date without correcting the year of the indiction. Wimpheling states (Luc., 186a) that Peter was "nondum tres et triginta." He perhaps did not mean this literally, but wished rather to indicate that Peter died before reaching the traditional age of man, a third of a century--thirty-three years.

Unfortunately, Peter's epitaph in the Zorn chapel of St. Peter Iunior has disappeared. There are three copies of the epitaph extant, which were written before the end of the 18th century: Reichard's copy, which has been preserved thirdhand in Straub's "Notes généalogiques . . . ." (p. 85); Weislinger's copy (op. cit., p. 780), which he claims to have made from the original epitaph; Grandidier's somewhat later copy (Nouvelles oeuvres inédites, II, 490), which may have been made from the original. Reichard's copy does not give the number of years Peter lived; Weislinger's gives Peter's age as "32 years, 2 months, 3 days"; Grandidier's gives it as "33 years, 2 months, 3 days." All three copies agree in the date of Peter's death, "M.CCCC. LXXXX. II. YD. SEPTEMB." (i.e., 12 September 1490). Weislinger, however, misinterpreted the date as 13 September 1492.

It is not feasible here to enumerate the dates given by all the writers; suffice it to say that the date of birth varies from 1457 to 1460, the date of death from 1490 to 1499, the age from thirty to thirty-four. Some of the secondary sources followed Trithemius' account in De scriptoribus; others interpreted Wimpheling literally. Still others copied Weislinger's error. Some of the variations may be explained as typographical errors, i.e., 1499 for 1490.

The following is an interesting example of the inconsistency of the secondary sources. L. Pfleger, in his article, "Die geschichtliche Entwicklung der Marienfeste in der Diozese Strassburg,"

Arch. f. els. Kg., II (1927), 55, quotes Schmidt who states (H. L., p. 20), that Wimpheling's poem "De triplici candore Mariae" was written in 1492 and published in 1493, and that to this poem were attached laudatory poems by Peter Schott (Luc., 176a), Jodocus Gallus, et al. Yet Schmidt himself claims that Peter died in 1490! The quarrel about the immaculate conception of the Virgin, in defense of which this poem was written, was an old one. In 1479 Johann Zerer of Strassburg and in 1481 Geiler preached on this subject (cf. F. Landmann, "Die unbefleckte Empfangnis in Strassburger Predigten," Arch. f. els. Kg., VI [1931], 189-94). Sixtus IV, in 1483, forbade attacks of one faction upon the other. Wimpheling's poem could thus have been written before 1492.

Most secondary sources accept the plague as the cause of Peter's death. Specklin, however (p. 287), claims that Peter was poisoned as he sat at dinner with the prior. Some few writers, notably A. Stober, Neue Alsatia (Mülhausen, 1885), p. 281, follow Specklin.

Since the primary source material has been destroyed, I have turned to the internal evidence of Peter's own writing to attempt a solution of the problem. (1) The date of birth. Peter's most intimate friend was Bohuslaus with whom he was most closely associated from 1475 to sometime in 1477. Bohuslaus' date of birth is given as 1462 or ca. 1462, so he was, in 1475, thirteen years old. It is difficult to imagine an enduring mutual friendship between a boy of thirteen and a youth of eighteen, seventeen, or even sixteen, assuming that Peter was born in 1457, 1458, or 1459. It therefore seems most likely that Peter was born in 1460 and was fifteen at the time he met Bohuslaus. (2) The date of death. Peter's last dated letters were written 6 September 1490. Thereafter the continuity of the letters in the Lucubratiunculae is broken. The undated items can either be dated from internal evidence, 1481, 1486, 1488, etc., or their content is too general to indicate a specific date. There is no evidence in these undated items which would warrant a date later than that of the last dated letters. (3) The cause of death. There was an epidemic of the plague in Strassburg in the summer of 1490. On 24 August, Peter writes that he and his family have decided it is safer to stay at home in Strassburg (Luc., 92a). On 6 September, he writes, "My other friends are absent . . . . because of the plague . . . . I was bathed in perspiration the entire night and, because we are suspicious of everything these days, I have been bled . . . ." (Luc., 96b). Jodocus Gallus, in his elegiac (Luc., 180a), states that Peter died during the plague. It is therefore logical to believe that Peter died of the plague after 6 September 1490--the date of his death according to the three copies of the epitaph--in his thirty-first year, as Trithemius says in the Lucubratiunculae. Dacheux, who has done the most thorough research on Peter, agrees with this conclusion.

[42]Adolf Occo (1447-1503) was a Frisian physician and humanist, a countryman and friend of Agricola. He hurried to Heidelberg to treat Agricola on his deathbed but arrived too late. He served as physician to Philipp, Count Palatine, and to Archduke Sigismund of Tirol. In 1489, he settled in Augsburg.

Unedierte Briefe Agricolas, ed. K. Hartfelder (Karlsruhe, 1886), p. 9. ADB, XXIV, 126. Luc., 86b, 91b.

[43]Geiler's precepts to Peter probably resembled those he wrote for Friedrich von Zollern. Cf. Braun, pp. 92-98; Steichele,

pp. 154 f.; Dacheux, pp. 363-68. They may also have been similar to those precepts set forth by Peter for Bohuslaus in the "Codicillum de christiana vita," for Peter states that these were taken principally from Geiler (Luc., 66b).

[44]The reference here is to the "littera Pythagorae Y ('Υψιλόν)," with which Pythagoras is said to have compared the two paths of life, that of virtue and that of vice.

Ausonius Edyll., "De litteris monosyllabis Graecis ac Latinis." Lactantius 6. 36. Persius 3. 56. Epigram attributed to Virgil, "Littera Pythagorae discrimine secta bicorni . . . .," Caecilii Lactantii Firmiani opera omnia . . . ., ed. C. M. Pfaffius (Leipzig, 1739), p. 708. Riegger, p. 119.

Johann Rot painted a mural in the Strassburg cathedral representing, in the form of a "Y," the two paths of life. Cf. Luc., 88a; n. 104.

[45]Peter Schott, Sr., had intended his son to follow in his footsteps as a statesman in Strassburg. Geiler influenced him to abandon this plan and to allow Peter to study theology. Cf. p.8 ; Luc., 10b[x], 14b. N. 18.

[46]Peter uses the second person plural in the plural sense. He did not approve of using plural forms in addressing one person. Cf. Luc., 5b.

[47]To settle the strife between the orders and the secular clergy in the cathedral at Strassburg and to place the responsibility for the cathedral preaching in capable and dependable hands, it was decided in 1478 to establish a chair for a secular preacher who should be a doctor of theology. Geiler was the first to occupy the new chair. Bishop Ruprecht, duke of Bavaria, and 77th Bisho of Strassburg (1439-78), stipulated that the office of the cathedral chaplain should be discontinued and the income from that office devoted to the new chair of the cathedral preacher. Schimpfel Ole, the chaplain, resigned in 1478, upon payment of a considerable settlement. Mistakes, however, in the wording of the bull drawn up by Sixtus IV to confirm the chair of the cathedral preacher, made it appear as if Ole's resignation had not yet been effected. Geiler's position was therefore unofficial and remained so until 1489. Peter was apparently asked to investigate the matter in Rome

Hertzog, IV, 113. Wencker, Coll., pp. 430 ff. Schmidt, "Notices," pp. 309 ff. Dacheux, p. 23. Meister, "Auszüge aus der Camera apostolica. Bistum Strassburg," ZGORh, Neue Folge, VII (1892), 143. Stenzel, "G. v. K.," pp. 70, 77. Luc., 11a[x], 81a[x], 145a. N. 145.

[48]It was largely through the efforts of Peter Schott, Sr., who contributed the sum of 1200 gold florins (30 per annum) to the new chair, and those of his wife Susanna von Collen, that Geiler was secured for the Strassburg cathedral.

Beatus Rhenanus, "Vita Geileri," Riegger, p. 64. Grandidier, p. 69. Schmidt, "Notices," p. 251. Dacheux, p. 29. ADB, VIII, 510.

[49]Is the actual date of this letter December, 1479, or December 1480? When the date is "before the kalends of January," there

is some doubt whether the writer means the year given or the previous year. The dated letters of the Lucubratiunculae, with few exceptions, follow in chronological order. The editor, Wimpheling, evidently read the date of this letter as December,1479,because the letters immediately preceding were written late in 1479 and those succeeding, early in 1480. There are four other letters with such dates in the Lucubratiunculae. (1) The letter to Thomas Wolf, Sr. (Luc., 17b), was written "X Kalendas Ianuarii M.cccc.l.xxxii." According to Wimpheling's arrangement, the date should be December, 1481, for here again the letters preceding are dated late 1481 and those succeeding, early 1482. Yet in this letter, Peter mentions that he was admitted to the priesthood three days before; according to Luc., 20a, 21b, 22a, that event took place in December,1482. (2) The letter to Wimpheling (Luc., 47b$^{x}$) is dated "tercia Kalendas Ianuarii M.cccc.lxxxvi." Judging from the chronological order, the date should be December,1485, and Wimpheling, who was the recipient of this letter and vitally interested in its contents, might have been expected to know its exact date. (3) Peter's last letter to Agricola (Luc., 45b) is dated "VI Ides Decembris M.cccc.lxxxv" and has a note at the end stating that it was returned "II Kalendas Ianuarii M.cccc.lxxxv" because Agricola (1442-85) had died in the meantime. This letter must have been returned in December 1485. If Peter himself added the note, which is likely, then the conclusion is that he means the year to be read as written. Therefore Wimpheling's chronological arrangement is incorrect, and the above-mentioned letters were written in December,1480 (Luc., 7b), December,1482 (Luc., 17b), December,1486 (Luc., 47b$^{x}$). In this connection, it is interesting to note the date of the De mensuris syllabarum . . . . The colophon reads "Impressum per Iohannem Schottum . . . . nono Kalendas Ianuarias . . . . MCCCCC." Wimpheling's dedication of the De mensuris syllabarum . . . . (second folio) is dated "V Kalendas Decembres Millesimi Quingentesimi." The De mensuris syllabarum . . . . must therefore have been published in 1500. This is the date given by all authorities. Cf. p. 2 and n. 8. (4) The letter to Johann Gesler (Luc., 154b) was written "VII Kalendas Ianuarii M.cccc.lxxvii." Since this letter is placed among undated items, no comparison with other dates can be made. From the above evidence, it must have been written in December,1477. This is Peter's earliest Latin letter extant, the only earlier letter being the German letter to Anne in 1476 (cf. p. 2 ). Wimpheling seems to have recognized this fact because he placed it immediately after Peter's first poetic attempt, the Latin version of the proverb, "Alt Pfaff, etc." Cf. p. 7 ;n. 21.

Prof. B. L. Ullman has encountered a similar problem of confusion in dates "before the kalends of January": Evan T. Sage, in The Pseudo-Ciceronian Consolatio, dissertation, University of Chicago (1910), p. 7, states that "Lipsius had pronounced his opinion" on this work "as early as January,1583"; although, according to Prof. Ullman, the work was published later in 1583. The actual date of the letter on which Mr. Sage bases his statement is given (Iustus Lipsius, Epistularum selectarum centuria prima miscellanea [Antwerp, 1605], No. 99, p. 118) as "XIV Kal. Ianuar MDLXXXIII," which Prof. Ullman interprets as December,1583. His conclusion is verified by the date of letter No. 79 (ibid., p. 94), which was written "XVI Kal. Ianuar MDLXXXIV"; this must be December,1584, because Lipsius refers in the letter to the deaths of Sigonius and Guillelmus, both of whom died in 1584.

[50]Cf. Wimpheling's letter to Conrad and Peter Wickgram, Riegger, pp. 100 ff.

[51]Albert, Count Palatine, duke of Bavaria, and 78th bishop of Strassburg (1478-1506), won from Sixtus IV permission to allow the use of butter and milk during Lent to such persons who paid a stipulated sum to the church. The decree was probably effective in 1479-80, as is evidenced by this letter. Because the decree was so obviously a means of filling the church coffers, there were jokes current among the people about the bishop and his butter barrels. Geiler never forgave Albert for this infraction on ancient discipline. In his funeral oration at Albert's bier in 1506, Geiler attacked the decree.

Specklin, p. 298. Hertzog, IV, 114 f. Grandidier, Oeuvres historiques inédites (Colmar, 1867), IV, 365-69. Dacheux, pp. 38, 483.

The use of butter and eggs on fast days was one of the 300 articles of the Waldenses. Cf. Specklin, p. 237. Peter discovered a gloss which permitted the use of lard on fast days. Cf. Luc., 146b.

[52]Geiler was tall, lean, frail, and he suffered from kidney trouble. He ate only twice a day and drank little wine. During Lent he fasted daily. He was indefatigable in study and reading.

Rhenanus, "Vita Geileri," Riegger, p. 68. Wimpheling's letter to Peter and Conrad Wickgram, Riegger, pp. 100 ff. Luc., $8a^{x}$, $158b^{x}$. Cf. also, the contemporary pictures of Geiler: Dacheux, Frontispiece; and G. Konnecke, Deutscher Literaturatlas (Marburg, 1909), p. 33.

[53]The cathedral preacher at Strassburg was obligated to preach daily during Lent. Cf. Wencker, Coll., p. 432.

[54]Cf. Luc., $7b^{x}$, 18a, 20b, 107a, 107b. Peter was at this time reading Isocrates (cf. Luc., $6a^{x}$, $12a^{x}$), who expresses his preference for a retired life, Antid. 151. Peter does not mean that his choice is an easy life. Cf. Luc., 18a, 81b.

[55]I.e., that Peter might study theology.

[56]Cf. Luc., $7b^{x}$.

[57]Cf. Peter's "Tetrastychon de fructibus octo quos sequitur anima a peccato liberata virtutesque amplexa" (Luc., 176b).

[58]Peter was in Strassburg in December,1478,and again in the spring--and possibly until the winter--of 1479. Cf. Luc., $6a^{x}$, 7a; p. 8.

[59]Translation from J. Sargeant, Terence with an English Translation (London, 1918), p. 295.

[60]The phrasing of this sentence is similar to that of the remainder of Chaerea's speech from which the above is quoted. Chaerea had pretended to be a eunuch in order to gain access to his beloved's chamber.

Hain, op. cit., II, 398 f., lists 12 editions of Terence

which had appeared by 1481. In 1470, Adolf Rusch stated that he had printed an edition. Thus Peter could easily purchase a copy of Terence. Cf. R. C. Hawkins, Catalogue of Books mostly from the Presses of the First Printers . . . . (Oxford, 1910), pp. 15 f.

[61]Cf. n. 45.

[62]Cf. n. 47.

[63]Peter probably visited Bohuslaus who was in Ferrara from 1477 to 1482.

Knod, No. 2131. Wolkan, op. cit., III, 110. Bohuslaus' elegiac, Luc., 178b. N. 6.

[64]In August,1480, the Turks captured Otranto and gathered forces in Albania. Italy was panic-stricken; Sixtus IV prepared for flight from Rome. Cf. Cambridge Medieval History, VIII, 195.

[65]Probably Wildbad. Cf. Luc., 18b[x]. For the popularity of public baths and of mineral baths during this period, cf. B. Fricker, Geschichte der Stadt und Bader zu Baden (Aarau, 1880); E. Baumer, Die Geschichte des Badewesens," Abhandlungen zur Geschichte der Medizin, Heft VII (Breslau, 1903); P. R. James, The Baths of Bath in the 16th and 17th Centuries (London, 1938). Cf. also, n. 77.

[66]The reference here is to Johann Kerer, doctor of canon law and professor at Freiburg. He was rector of Freiburg in 1481 and, probably a schoolmate of Geiler in that university.

Riegger, p. 3. Dacheux, p. 394. Schmidt, H. L., II, 32. H. Mayer, Matrikel der Universitat Freiburg i. B. (Freiburg i. B., 1907-10), II, 7. Luc., 13b[x], 51b, 62a[x], 81a[x].

[67]This is possibly the Claus Schott mentioned by Reichard as a member of the Strassburg city council in 1500 (cf. Straub, p. 83), and the same person as the Nicholaus mentioned in Luc., 12b[x], 77a[x], 86a[x]. Cf. also, Dacheux, p. 297; n. 73.

[68]Could this be the solicitous servant mentioned in Luc., 34b[x]? She is variously identified as: "without doubt also a relative" (Dacheux, p. 297); "the old housekeeper" (Schmidt, H. L., I, 355); "Geiler's sister" (Vulpinus, p. 43). I have found no reference to the name of Geiler's sister.

[69]Johann Kerer; cf. n. 66.

[70]This passage seems to allude to the astrological belief that the "Lady Luna" rules the head.

'Al-Kabīsī 'Abd al-'Aziz ibn 'Uthman, Alcibitu ad magisterium iudicorum astrorum isogoge (Paris, 1521), pp. 2, 6. G. Cardano, Libelli Quinque . . . . (Nurnberg, 1547), fols. 44, 49, 68. G. Bonati, De astronomia tractatus (Basel, 1550), pp. 453, 587. J. Middleton, Practical Astrology (London, 1679), pp. 183, 195.

J. Bishop, The Marrow of Astrology (London, 1688), I, 68, refers to the moon as "Lady"; L. Thorndike, A History of Magic and Experimental Science (New York, 1923), I, 727, mentions a 12th century prayer (Egerton 821) which begins "O lady Moon . . . ." Ac-

cording to the old bath calendars, which took careful cognizance of the phases and conjunctions of the moon, the times unpropitious for bathers were full moons, dog days, and those periods when the moon was in conjunction with hot signs, such as Leo, Gemini, Capricorn, and particularly the Virgin during the month of August, for then plagues, madness, etc. raged.

F. Nork, Der Festkalendar, Vol. VII of Das Kloster, ed. J. Scheible (Stuttgart, 1847), pp. 500 f. A. Martin, Deutsches Badewesen in vergangenen Tagen (Jena, 1906), p. 175. James, op. cit., p. 125.

[71]Wimpheling, in a letter to Geiler, in the summer of 1503, describes the activities of the monk astrologers. Cf. Knod, "9 Briefe von und an Jacob Wimpheling," Vierteljahrsschrift für Kultur und Litteratur der Renaissance, I (1886), 240.

[72]Johann Müller; cf. pp. 7 ff.; n. 20.

[73]Cf. n. 67. F. Zacher, Geiler von Kaisersberg als Pädagog (Burghausen, 1913-15), I, 27, states that Nicholaus was one of the "familiares" of Geiler; these were boys of promise whom Geiler took into his home and taught until they were ready for university work. Other "familiares" were: Othomar Luscinius, Jakob Otther, Christoph Haus, Gangolf Lützelstein. Cf. Zacher, op. cit., pp. 25 f.; Wimpheling's letter to Peter and Conrad Wickgram, Riegger, p. 119; n. 67.

[74]Johann Kerer; cf. n. 66. [75]Cf. n. 46.

[76]Peter Wickgram, Geiler's nephew and successor, violently denies Geiler's authorship of the Margarita facetiarum and the Scommata. Wimpheling, on the other hand, who worked closely with Geiler, lists them among Geiler's works. Knepper sees in Peter's "Imitatiunculae" (Luc., 151b), which were taken down from Geiler's sermons, evidence that Geiler wrote these works. This passage would seem to be an additional proof.

Riegger, pp. 75, 128 ff. J. Knepper, "Sprüche und Anecdoten aus dem elsassischen Humanismus," StvLg, III, Heft 2 (1903), 160. K. Vollert, Zur Geschichte der lateinischen Facetiensammlungen des 15. und 16. Jahrhunderts (Berlin, 1911), p. 53.

[77]The regimen of the baths was rather strenuous. There were lye baths, hot baths, steam baths, herb baths, cold baths, oil baths. These were accompanied by brisk rubbing, scratching, and beating of the body to induce perspiration; and by scarifying, bloodletting, and internal purging.

T. Murner, Badenfahrt, ed. Victor Michels (Berlin, 1927), passim. Baumer, op. cit., pp. 40-47. Martin, op. cit., pp. 144-95. James, op. cit., pp. 123 f., 133, 141 ff.

[78]Susanna von Cöllen is claimed to have been responsible for interesting her husband in establishing the chair at the Strassburg cathedral. Her affection for Geiler is often mentioned in Peter's letters.

Schmidt, "Notices," p. 251. Dacheux, p. 23. Luc., passim. P. 2.

[79]15 August. Cf. J. E. Stadler, Vollständiges Heiligen-Lexikon (Augsburg, 1858-82), IV, 164. According to the regulations set up by Bishop Ruprecht for the cathedral chair in Strassburg, the preacher was obligated to hold services on every holiday. Cf. Wencker, Coll., p. 432.

[80]Schaffhausen.

[81]Geiler was probably intending to extend his allotted 4 weeks of vacation. Such an extension would have to be approved by the dean of the cathedral. Cf. Wencker, Coll., p. 432.

[82]Peter describes the custom of sending gifts to friends at the baths in Luc., 158b[X]. Cf. also, Luc., 24a, 76a, 77a[X], 84a.

[83]This term--literally, "building"; in ecclesiastical usage, "the church building"--came to mean the board managing the church building (cf. Fr. "fabrique," the vestry board). The "fabrica" of the Strassburg cathedral, unlike most others, was in the 15 century composed of lay people, not clerics, and was one of the richest in France and Germany. Because of continuous strife between the magistrates and the bishops during the 13th century and the resulting interruptions to the construction of the cathedral, the administration of the building had been ceded to the magistracy (cf. n. 158) in 1290. The members of the "fabrica" were a collector and 3 directors chosen from the permanent magistracy. These members rendered annual accounts to 4 deputies from the cathedral grand chapter. Their business was transacted in a separate building, also called "fabrica" (Ger. "Frauenhaus"; Fr. "maison de notre dame"), which stood opposite the cathedral. Cf. Grandidier, p. 409.

It was in his capacity as a member of the "fabrica" that Peter Schott, Sr., secured Geiler for Strassburg and contributed a large sum toward the famous chancel which was set up in the cathedral in 1486 for Geiler.

"Sebald Bühelers Strassburger Chronik," BSMH (Alsace), Series II, XIII (1887-88), 65. Hertzog, IV, 113. Grandidier, p. 273. Schmidt, "Notices," p. 309.

[84]I.e., Assumption Day; cf. n. 79.

[85]The Swiss confederates and the "Basse Ligue" or "niedere Vereinigung"--Basel, Colmar, Schlettstadt, Strassburg--had allied themselves in 1474 against Charles the Bold. At the time of this letter in 1482, Zürich was prepared to march on Strassburg because of the degenerate Richard Puller von Hohenburg. He had been banned from the bishopric of Strassburg for sodomy and had become a "Bürger" of Zürich. His wife, the daughter and heiress of the wealthy Altammeister Hans Konrad Bock of Strassburg, after the death of her father in 1480, asked the protection of Strassburg and was made a "Bürgerin" of that city. When Hohenburg claimed her inheritance, Strassburg forbade his entrance into the city. Zürich, with an eye to the inheritance, championed Hohenburg's claim. Bern tried in vain to mediate between the two cities. The assembly at Baden did not settle the matter; a second assembly was held at Strassburg, 29 August; peace was finally signed at Zürich, 23 September, after Strassburg agreed to pay Zürich 8,000 gulden. As a punishment for

his crimes, Hohenburg was burned at the stake outside the gates of Zurich.

Strobel, Vaterländische Geschichte . . . ., pp. 383-85. Dacheux, pp. 301, 304. Stenzel, Die Politik, pp. 18 f., 52 f. Cambridge Medieval History, VII, 205-15. ADB, XII, 671. Luc., 107b.

[86]As Ammeister and Altammeister of Strassburg, Peter Schott, Sr., was constantly engaged in Strassburg's foreign affairs.

Hertzog, VIII, 140. Stenzel, Die Politik, p. 65. Luc., 15b, 16a, 30b, 91a, 107b.

[87]Medieval Word List, p. 89, "commater" = godmother; Sachse, "Glossarium des XIV. oder XV. Jahrunderts," Archiv für das Studium der neueren Sprachen und Literatur, XLVII (1871), 407, "commater" = "gevater"; not in Du Cange. Since there is no evidence of any connection between the Geiler and Schott families prior to 1478, Peter seems to have used the word here in a wider sense. Cf. Eng. "Aunt"; Fr. "commère."

[88]Anna Zuber was a widow and made her home with her son in Strassburg for some years. According to Schmidt, she remarried sometime after 1488 (cf. H. L., I, 372). For Geiler's devotion to his mother, cf. Riegger, p. 107. Cf. also, Luc., 34b[x], 74b[x], 79b[x].

[89]I.e., Geiler's mother.

[90]Geiler mentions a Domina Veronica Friderichen in his will. Cf. Dacheux, pp. 304, lxxiii. Could Peter be referring to Agnes von Werdenberg, the mother of Friedrich von Zollern?

[91]Cf. n. 73.

[92]Udalrich Stromeyer matriculated in 1475 at the University of Heidelberg. Cf. Die Matrikel der Universität Heidelberg (Heidelberg, 1884-1916), p. 348.

[93]Johannes Wolf was at this time chief magistrate of Eckbolsheim, a village near Strassburg. Cf. Knod, No. 278. N. 94.

[94]The young offender was Thomas Wolf, Jr. (1475-1509), the nephew of Thomas Wolf, Sr., and godson of Peter. He was made canon of St. Thomas at Strassburg in 1481, at the age of six. During his studies in Bologna (1492-1502), he became particularly interested in archeology; he has been called the first Alsatian archeologist. His early death was greatly lamented.

Rhenanus, "Epitaphium," J. Geiler von Keisersberg, Navicula sive speculum fatuorum (Strassburg, 1513), last entry. Schmidt, "Notices sur les humanistes Strasbourgeois," Revue d'Alsace, VI (1855), 447-69, 481-85. Schmidt, "Note sur un recueil d'inscriptions fait par Thomas Wolf de Strasbourg, au commencement du seizième siècle," BSCMH (Alsace), Series II, IX, Part II (1876), 156 ff. Schmidt, H. L., II, 58-86. Knod, "9 Briefe von und an Jacob Wimpheling," pp. 242 f. Ristelhuber, p. 124. Grandidier, Nouvelles oeuvres . . . ., pp. 599-601. Knod, No. 4278. GGr, p.

433. ADB, XLIV, 52. Luc., passim.

[95]Friedrich von Zollern (Graf von Hohenzollern) (1450-1505) was a fellow-student and intimate friend of Geiler at Freiburg. He became dean of the Strassburg cathedral in 1483 and bishop of Augsburg in 1486. He represented the Markgraf of Brandenburg at the crowning of Maximilian as King of the Romans in 1488.

Hertzog, II, 141, 155. Riegger, p. 3. Braun, pp. 87-151. Steichele. Schmidt, "Notices," p. 249. Dacheux, pp. 362-95. Schmidt, H. L., I, 353. Stenzel, "G. v. K.," passim. Luc., 34b[x], 79a[x], passim.

[96]I have been unable to identify this person.

[97]I.e., 8 February. St. Apollonia's day is 9 February; cf. Stadler, op. cit., I, 285.

[98]Since Geiler naturally resented the fact that his position in Strassburg was still technically unofficial, the cathedral chapter might well worry about his looking about for another position.

[99]Geiler was tireless in his attacks on all sins besetting his people, as can be seen in any one of his sermons. No one, not even the bishops nor the emperor, escaped his caustic wit and sarcasm. Yet the people loved Geiler and flocked to hear him. During his 32 years of servide in Strassburg, he effected astonishing reforms in age-old customs, civic ordinances, and religious observances.

Specklin, pp. 285, 288-91, 292, 297, 300 f., 312 f. Grandidier, p. 71. Schmidt, "Notices," pp. 312-22. Dacheux, pp. 45-94, 199-220. Luc., 59b[x], 80b[x]. Ns. 157, 159, 160, 161.

[100]Elizabeth? Cf. n. 68. [101]Cf. n. 88.

[102]Peter had made all arrangements for entering the University of Paris, but was forced to postpone his departure from Strassburg. Cf. pp. 8 f.

[103]According to the regulations of 1478, governing the cathedral chair, the bell was to be rung for every preaching service in the cathedral. Cf. Wencker, Coll., p. 432.

[104]Johann Rot was a secular priest, who had studied with Peter at Paris and who was at this time serving in the Strassburg cathedral, where he was closely connected with Geiler and substituted for Geiler in the latter's absence. He was an expert on ceremony and ritual; he revised and corrected the ceremonial books of the cathedral. In 1490, he joined the Carthusian Order.

Braun, p. 101. Steichele, p. 148. Schmidt, "Notices," p. 312. Dacheux, p. 411. Schmidt, H. L., I, 345; II, 5. Stenzel, "G. v. K.," p. 68. Luc., 4b, 9a, 16a, 145b, passim. N. 44.

[105]Friedrich von Zollern; cf. n. 95.

[106]Peter was not strong; he speaks often of being ill. For this reason, his parents were perhaps oversolicitous. Cf. Luc., 23a, 36a, 38a, 62a$^{x}$, 85a$^{x}$, passim; pp. 8 f.

[107]Is Peter's description based on actual experience at sea or on literary reminiscences? There is no evidence that he ever took a sea voyage; he may, however, have in mind his trips up the Rhine to Basel, etc.

[108]Brother Sebastian was a venerable and saintly hermit, guardian of the chapel of St. Bernard in a valley near Ammersweiher. Geiler had known Sebastian since early childhood and was deeply impressed by his austerity and consecrated life. Geiler visited him often in later years. Cf. Dacheux, pp. 406, 518.

[109]The Sunday following Ascension Day. In 1487, this Sunday fell on 27 May. Cf. L. de Mas Latrie, Trésor de chronologie d'histoire et de géographie (Paris, 1889), cols. 145, 435.

[110]Cf. n. 106.

[111]Cf. n. 104.

[112]Bleeding?

[113]Cf. n. 66.

[114]I.e., the wine cellars of Kerer; cf. Luc., 11b$^{x}$.

[115]I.e., Alsace. Geiler was born in what was then considered Alsatian territory. Rot was probably a native of Strassburg. Cf. Dacheux, p. 411.

[116]Geiler or Friedrich von Zollern had probably petitioned for special leave of absence from Strassburg (cf. n. 81). Since his election as bishop of Augsburg, Friedrich had tried to find Geiler a place in his bishopric. At this time he wanted Geiler to take over the preaching chair at the cathedral of Augsburg, which he was creating. (This chair was not confirmed by Rome until 1505.) From September until late December, 1488, Geiler preached almost daily in Augsburg.

Braun, p. 114. Steichele, pp. 152 f. Stenzel, "G. v. K.," p. 77. Luc., 80a$^{x}$. N. 95.

[117]Johann Simmler was licentiate in civil and canon laws, judge, dean of St. Thomas, and canon of St. Peter Iunior. He was related to Wimpheling, and was a man of great wealth. He died of the plague in 1493. A large part of his fortune was given to the poor and for the maintenance of worship. He willed money to the cathedral library and instituted 2 stipends for students of theology. Geiler was the recipient of his vestments and books, as well as executor of his will.

Wencker, Coll., p. 428. Schmidt, "Notices," pp. 249 f. Dacheux, pp. 52 ff. Grandidier, Nouvelles oeuvres . . . ., pp. 504-7. Luc., 79b$^{x}$, 92a, 97a, 106b$^{x}$, passim.

[118]Not in Du Cange, Sachse, or Medieval Word List. The word is probably a related form of "sexternus," a book of 6 pages, as "quaternio" is a related form of "quaternus." Cf. Du Cange,

VII, 465; Medieval Word List, pp. 344, 387.

[119]In accordance with the regulations of 1478, Geiler was provided with a house--"ein ersam hus." Cf. Wencker, Coll., p. 431.

[120]Possibly a relative of Geiler. Cf. Dacheux, p. 408; Luc., 79b[x], 86a[x].

[121]Cf. n. 73.

[122]It was customary for churches to supply the canons, etc., with a stipulated number of loaves per annum.
Horning, op. cit., p. 53. Dacheux, p. 408.

[123]Cf. n. 83.

[124]Is Peter poking fun at Geiler, who has always been so bitter in his condemnation of noncelibacy among the clerics?

[125]Cf. n. 104.

[126]Heinrich von Hennenberg was the elder brother of Archbishop Berthold of Mainz. He became canon in the cathedral of Strassburg in 1451, and carried on the duties of dean from the time Friedrich von Zollern left in 1486 until 1491. During these years, Hennenberg was a most powerful supporter of his unworthy candidate for the deanship, Hoyer von Barby Mulingen against the chapter's and Geiler's candidate Johannes von Brandis. Hoyer won. Hennenberg was openly "concubinarius."
Stenzel, "G. v. K.," pp. 82-95. Luc., 79a[x], 106a.

[127]The date of this festival is uncertain. In some German dioceses, it fell on 21 November; Beissel gives no date for it; Grandidier does not list it in his chapter, "Glossaire des dates." Since the letters immediately preceding this letter were written in March, 1488, and the next letter to Geiler is dated 19 June 1488, it is possible that the festival was celebrated, in the Strassburg diocese, during the month of March. Is there confusion here with the Annunciation, 25 March?
Grandidier, Oeuvres historiques inédites, V, 59-113. Stadler, op. cit., IV, 165. S. Beissel, Geschichte der Verehrung Marias in Deutschland während des Mittelalters (Freiburg i. B., 1909), pp. 43, 304. The Catholic Encyclopedia (New York, 1911), XII, 400.

[128]Cf. n. 82.

[129]Dacheux, p. 409, translates "erva" as "early vegetable (green peas)." The German equivalent is "Wicke." The Alsatian herb books of the time state that this herb is, in certain preparations, good for kidney trouble.
L. Fuchs, New Kreuterbuoch (Basel, 1543), Cap. 216. H. Bock, Kreuterbuch (Strassburg, 1560), p. 233. Cf. also, n. 52.

Peter seems to have been very much interested in herbs. Cf. Luc., 63b, 86a, 94a.

[130]Cf. n. 52.

[131]Rich and highly spiced foods were not recommended for those at the baths. Cf. James, op. cit., pp. 142 f.

[132]Cf. E. E. Martin, H. Lienhart, Wörterbuch der elsässischen Mundarten (Strassburg, 1907), II, 922: "'Was sich zweit, dritt sich auch'; was zweimal geschehn ist, wiederholt sich ofter."

[133]Cf. n. 77.

[134]The perspiration and particularly the bloodletting and purging, which were part of the regimen of the baths, drew off humors. Cf. Thorndike, op. cit., I, 738.

[135]Cf. Luc., 80a[x].

[136]This is probably Hieronymus Brunschwig, the physician and apothecary of Strassburg, who was a friend of Geiler. He was considered one of the most learned herbologists of his time. Schmidt, H. L., I, xxx. A, Pfleger, "Die elsässischen Kräuterweihen," Arch. f. el. Kg., XI (1936), 232 f. ADB, III, 453. Luc., 95b.

[137]Is this the Dominus Jacob, chaplain to the Markgraf of Baden, mentioned in Luc., 34a? Or is Peter referring to the Strassburg jurist, Jacob Merswin, who was a schoolmate of his at Schlettstadt? Cf. Schmidt, H. L., II, 4.

[138]Cf. n. 73.

[139]Cf. pp. 7 ff.; n. 20.

[140]I have been unable to identify this person.

[141]Cf. Luc., 84b[x], 91a; n. 169.

[142]Friedrich von Zollern; cf. ns. 95, 116.

[143]Cf. n. 126.

[144]Cf. n. 73.

[145]This was probably a draft of the document to be sent to Rome. At the end of June, 1489, Geiler was formally named preacher of the cathedral of Strassburg; Bishop Albert confirmed the official appointment 3 July. Cf. n. 47.

[146]Cf. n. 117.

[147]Were these the funds from the extinct office of cathedral chaplain? Cf. n. 47.

[148]Cf. n. 104.

[149]This Blessed Bernard is most likely Bernard (+1458), Markgrave of Baden, who abdicated his position in favor of his brother so that he might enter the church. He died at the age of thirty on his way to Rome. In 1481, he was beatified by Sixtus IV. He became the patron of the Margraves. Cf. Stadler, op. cit., I, 462 f.

[150]Cf. n. 120. Christian may have been superintending the harvest on the lands allotted by the cathedral to Geiler.

[151]Gabriel Biel (ca. 1430-95), from Urach, has been called the last exponent of Scholasticism. He was at this time professor of philosophy and theology at the University of Tübingen.

Trithemius, CXCVI, f. ii. Erhard, I, 190-94. G. Wolf, Quellenkunde der deutschen Reformationsgeschichte (Gotha, 1915-23), p. 308. ADB, II, 622 f. Luc., 85b, 143b.

In a series of questions put to Biel, Peter asked Biel if Geiler should remain in Strassburg. Biel replied that, everything considered, Geiler should remain and not yield to the subtle wiles of the Devil (Luc., 145a). This reply may be the "cartula" mentioned above.

[152]Johann Kauffman was a native of Rotweiler (?); he attended the University of Heidelberg in 1483. Cf. Matrikel der Universität Heidelberg, p. 372.

[153]Peter may be referring to the feast of the 11,000 Virgins of Cologne, which was celebrated 21 October; or he may be referring to the 3 virgins of that group, Sts. Einbeth, Worbeth, and Vilbeth, who were buried in St. Peter Senior at Strassburg and whose feast day was 17 September.

Grandidier, Oeuvres historiques inédites, V, 73. M. Barth, "Der Kult der heiligen drei Strassburger Jungfrauen Einbeth, Worbeth und Vilbeth," Arch f. el. Kg., XI (1936), 57-106.

[154]This is probably the St. Udalrich who was bishop of Augsburg, 955-73, and was canonized in 993. He was the patron saint of the city and bishopric of Augsburg. His feast days were 4 July and 13 May. Cf. Stadler, op. cit., V, 581-97.

[155]Cf. H. Waddell, The Wandering Scholars (London, 1926), p. 92.

[156]For Geiler's eloquence and story-telling ability, cf. E. F. Roeder von Diersburg, Komik und Humor bei Geiler von Kaisersberg (Berlin, 1921), p. 23, passim.

[157]Geiler attacked the inheritance laws; the breaking of wills; the unjust laws for punishing homicide, assault, and battery; the lack of provision for the poor, and the resulting prevalence of begging; the exclusion of diseased from hospitals; gambling; houses of prostitution; the lechery of the clergy; etc.

Specklin, pp. 288, 292, 297, 300. Schmidt, "Notices," pp.

312 f. Dacheux, pp. 51-55, 82 f., 88 f., 91 f. O Lauffer, "Geiler von Kaisersberg und das Deutschtum des Elsass im Ausgange des Mittelalters," Archiv für Kulturgeschichte, XVII, Heft 1 (1926), 38-46. Luc., 116b ff.

158 In 1262, Strassburg cast off the rule of the bishops and became a free imperial city. By the 15th century, it had developed a rather democratic government. The chief magistrate was the Ammeister who was elected by the guilds for a term of one year. With him worked the 4 Stettmeister, elected by the nobles for a term of 3 months each, and the Rat, composed of 30 members, of whom half were changed annually, 20 being elected by the guilds, 10 by the nobles. The power of the Rat was limited (1) by a body of 300 magistrates who assembled on call of the Rat and (2) by 3 secret chambers: the Dreizehner, the Fünfzehner, and the Einundzwanziger; the members of each of the latter served for life. Erasmus praised the Strassburg government as a "monarchy without tyranny, an aristocracy without factions, a democracy without strife." Cf. E. Borries, Geschichte der Stadt Strassburg (Strassburg, 1909), pp. 70-74.

159 Merchandise was sold at the door of the cathedral. During services, lawyers talked with their clients in their pews, the Ammeister held audience, and the cathedral aisles were a thoroughfare for farmers bringing their goods and livestock to market. On the anniversary of the dedication of the cathedral (29 August) the populace from the entire bishopric flocked to the cathedral and spent the night there reveling in orgies of Bacchus and Venus. The Christmas season was celebrated with similar grotesque revelry: On St. Nicholaus Day (6 December) and on the feast of the Innocents (28 December), the choir boys, ably seconded by wanton clerics, held ceremonies with a "bishop" in full regalia and paraded in costume through the streets. During the feast of Pentecost, all townspeople and country folk dressed in costume and marched in procession into the cathedral. Among the pentecostal practices most strongly censured by Geiler were those of the "wild Weip von Geispoltzheim" and the "Rohraffe." The latter was a crude statue with movable head and hands, which was brought into the cathedral or, according to some sources, was stationary there. Behind this statue, some wag would hide himself and interrupt the service with lewd jests and ditties, and ridiculous gestures.

Geiler, Predigen über das Narrenschiff (Strassburg, 1520), fols. 180 f. Geiler, "21 Artikeln," Dacheux, pp. xxxv f. "Chronik von Maternus Berler," p. 119. "Sermo Doctoris Petri Wickgram contra levitatem sacerdotum . . . .," Geiler, Sermones et varii tractatus, fol. 144. Specklin, p. 285. Grandidier, pp. 72 f. S. Brant, Narrenschiff, ed. F. Zarncke (Leipzig, 1854), pp. 87, 91, 434, 438. Schmidt, "Notices," pp. 314 ff. Dacheux, pp. 60 f., 86 ff. O. Winckelmann, "Zur Kulturgeschichte des Strassburger Münsters im 13. Jahrhundert," ZGORh, Neue Folge, XXII (1907), 267 ff. Luc., 116b f., 167a.

160 The old regulation of forbidding the last sacrament to those condemned to death was bitterly attacked by Geiler. He recommended its repeal to the magistracy of Strassburg, which appealed to Bishop Albert. He, in turn, not daring to give a decision, referred the matter to a commission. When the latter could come to no agreement, the Bishop asked Peter to seek the advice of the fac-

ulties of law and theology at Heidelberg. Their answer confirmed Peter's written statement that refusal of the last sacrament was contrary to the gospel. In 1485, a decree permitting the administration of the last sacrament to condemned criminals was passed by the Strassburg magistracy.

Specklin, p. 285. Wencker, Coll., pp. 433 f., 631 ff. Schmidt, p. 319. Dacheux, pp. 45-49. Luc., 116b, 123b, 124b.

[161]Peter may be referring particularly to the custom of carrying poles through the streets after services on Ash Wednesday. These poles were draped in ash-covered rags and surmounted by masks. Cf. Dacheux, p. 66.

[162]The University of Basel was founded in 1456. The University of Strassburg was not established until 1566.

Hertzog, VIII, 144 ff. F. Paulsen, "Die Grundung der deutschen Universitaten im Mittelalter," Sybel's historische Zeitschrift, XLV (1881), 274 ff.

[163]Cf. ns. 47, 145. I have not been able to discover when the chair at Basel was established.

[164]I.e., the Curia, which for 11 years allowed the chair at Strassburg to remain unconfirmed.

[165]I.e., Peter Schott, Sr., Bishop Ruprecht, etc. Cf. n. 47.

[166]Cf. Biel's statement, n. 151.

[167]Does Peter mean Kerer? Kerer was not rector of Freiburg in 1488, but in 1481. Cf. Riegger, p. 4; n. 66.

[168]Thomas Lamparter, Dominican, confessor of the Clingental nuns, was a great friend of Geiler. He was one of the men with whom Geiler planned to retreat to the Black Forest.

Riegger, p. 101. Dacheux, p. 320. Schmidt, H. L., I, 23, 359.

[169]Possibly the Magister George mentioned in Luc., 77a$^{x}$, 91a.

[170]Adolf Rusch (1435-89) was a well-known Strassburg book dealer, printer, and humanist. He married Mentelin's daughter Salome and inherited Mentelin's press. He is said to have been the first to use Roman type and has been identified with the "R" printer of Strassburg. He died 26 May 1489, as Peter states in a note appended to his letter of 30 April to Rusch, who was then at the baths.

Schmidt, "Notices," p. 250. Schmidt, H. L., I, 72, 131; II, 23, 31. Schmidt, Zur Geschichte der alteren Bibliotheken und der ersten Buchdrucker in Strassburg (Strassburg, 1882), 100-104. Unedierte Briefe Agricolas, ed. K. Hartfelder (Karlsruhe, 1886), pp. 31 f. Grandidier, Nouvelles oeuvres . . . ., p. 427. Hawkins, op. cit., pp. 15 f. ADB, LIII, 646. Luc., 9b, 36a, 78a$^{x}$, 84a, 163a. N. 60.

[171]Cf. n. 106.

[172]Johann Widmann (Salicetus) was professor of medicine at Tübingen and an intimate friend, as well as the family physician, of the Schotts. He was the first German physician to write scientifically on venereal disease.
Die Matrikel der Universitat Heidelberg . . . ., p. 145. Dacheux, p. 348. ADB, XLII, 355. Luc., passim.

[173]Like Geiler, Peter took boys into his home, partly as servants and partly as students, and helped them through the university. The most notable of these were (1) Gangolf Steinmetz von Lützelstein, who after Peter's death served Geiler, and who wrote a poem for Hupfuff's edition of the De mensuris syllabarum, and later furnished Rhenanus with material for Geiler's biography; (2) Johann Klitsch von Rixingen, to whom--away at school, possibly at Deventer--Peter wrote fatherly letters. Cf. Luc., 54b, 58a, 61a, 117b.
Riegger, p. 68. Dacheux, pp. 331, lxii. Schmidt, H. L., I, 371 ff. Knod, "Zur Bibliographie Wimphelings," p. 472. Luc., 33b, 36a, 90b, 110b, 111b, 112a. N. 73.

[174]In 1489, this day fell on 28 May. Cf. de Mas Latrie, op. cit., cols. 145, 463.

[175]Cf. n. 73.

[176]I have been unable to identify this person.

[177]Friedrich von Zollern; cf. ns. 95, 116. [178]Cf. n. 120.

[179]Florencius Mueg (+1511) married Peter's sister Merga or Maria (+1524). He was a merchant with connections in Antwerp.
Straub, p. 86. Hertzog, VI, 266. Luc., 46a, 147b.

[180]Strassburg was geographically an ideal market for the fertile surrounding country. For its trade routes, cf. Stenzel, "Die Politik," pp. 1-6.

[181]Wilhelm Bettscholdt or Zeisolf von Adeltzheim.
Straub, p. 86. Hatt, pp. 47, 472. Luc., 115b.

[182]I.e., the grain owed is estimated in coin at the high market price obtaining at that moment.

[183]Cf. n. 104. [184]Cf. n. 117. [185]Cf. Luc., 128b-135a.

[186]Attempts were made to regulate the weights of coins used among the small Rhenish states and to forbid selling, melting, etc., of coins. Peter Schott, Sr., attended a conference for this purpose at Oppenheim, in 1490.
Wencker, App., pp. 369 ff., 372. Schmidt, "Notices," p. 242.

[187]The statements referred to above are undated, and I have not found any reference to the grafts here described. The general tone of the letter, however, would seem to indicate that it was written during the earliest years of Peter's association with Geiler, ca. 1478 to 1481.

[188]Viz., John the Baptist, John the Divine, John Chrysostom. The poem won high praise among Peter's contemporaries. Peter sent a copy for correction to Sigmund Gossenbrot of Augsburg. The section on John the Divine is in Humanismus und Renaissance in den deutschen Städten und an den Universitäten, ed. H. Rupprich, Vol. VII of Deutsche Literatur. Reihe: Humanismus und Renaissance (Leipzig, 1935), pp. 76-78, 316. Vulpinus, pp. 57-61, has a German translation of the poem.

Trithemius, Catalogus illustrium virorum, fol. 55b. Trithemius, fol. CXC, f.i. Holstein, op. cit., p. 169. Luc., 2b, 161b.

[189]Cf. n. 82.

[190]Cf. n. 52.

[191]The style of this letter is similar to Peter's early letters to Geiler, particularly Luc., $8b^{x}$; it has, too, the same closing as that letter. It may have been written during the summer of 1479 while Peter was at home in Strassburg.

[192]Cf. n. 16.

[193]I.e., university.

[194]It is quite likely that the Brants and the Schotts were acquainted and that the two boys knew one another from early childhood. Brant speaks of Johann Müller as his teacher and his earliest "nourisher." This may indicate that Brant, like Peter, studied under Müller in Strassburg. It is not probable that Brant attended Dringenberg's school at Schlettstadt, for he is not listed among its famous alumni.

A. W. Strobel, Beiträge zur deutschen Literaturgeschichte (Strassburg, 1827), p. 11. Schmidt, H. L., I, 193.

[195]Translation from H. R. Fairclough, Horace Satires, Epistles and Ars Poetica (London, 1926), p. 69.

[196]Lacuna. None of the early Strassburg printers had Greek type. Wherever Greek occurs, there are lacunae, as here, or the Greek is rendered in Latin type, as in the 1500 edition of the De mensuris syllabarum . . . . On one of the last folios of the Copinger copy of the De mensuris syllabarum, 4 Greek words are written in by hand, probably by the same person who marked passages throughout. The first edition of Erasmus' Collectanea, published at Paris in 1500, has lacunae where Greek should appear.

Strobel, Beiträge zur deutschen Literaturgeschichte, p. 11. R. Proctor, The Printing of Greek in the 15th Century (Oxford, 1900), pp. 138-40. G. A. E. Bogeng, Geschichte der Buchdruckerkunst. I: Der Frühdruck (Hellerau bei Dresden, 1930), pp. 453-62. T. A. Appelt, Studies in the Contents and Sources of Erasmus' Adagia, dissertation, The University of Chicago (1942), p. 131.

[197]Translation from G. Norlin, Isocrates with an English Translation (London, 1928), I, 4.

[198]Johann Reuchlin (1454-1522) was one of the first German humanists to study Greek and the first to study Hebrew. From 1482 to 1518, he was counselor to Eberhard, duke of Württemberg. Peter either met him or knew of him at Dringenberg's school and probably saw him in Italy. At the time this letter was written, Reuchlin was at Basel, but he left shortly thereafter for Orleans. Although the correspondence between Reuchlin and Peter is not extant, that the two were friends is evident from Reuchlin's poetic invitation to Peter (Luc., 178b) and from Geiler's letter to Reuchlin requesting Peter's letters.

Trithemius, fol. CCI, fa.i. Epistolae illustrium virorum ad Reuchlinum (Tübingen, 1514), fol. e. Erhard, II, 147-460. Schmidt, "Notices," p. 339. GGr, p. 413. ADB, XXVIII, 785-99.

[199]Following are two passages in Hesiod, either of which might have been the "thought" Peter had in mind:

> Nay, let us settle our dispute here with true judgment which is of Zeus and is perfect.
>
> All the people look towards him while he settles causes with true judgments.

H. G. Evelyn-White, Hesiod, The Homeric Hymns and Homerica (London, 1914), pp. 5, 8.

[200]Peter is joking, for the son of a wealthy patrician would scarcely take on the duties of a famulus. His interest in Greek was, however, serious enough. He studied Greek at Bologna and on his return to Strassburg, he bemoans the fact that he is the only one in Strassburg who knows Greek (Luc., 42a). Apparently he continued his study, for he asks Agricola questions on Greek spelling, roots, etc. (Luc., 36b).

[201]I have been unable to identify this person.

[202]Hieronymus Berlin received his doctorate at Bologna in 1475. He may be the son of the Hieronymus Berlin who was master in one of the colleges at Basel.

Schmidt, H. L., I, 193 f. Knod, No. 282.

[203]Peter evidently intends to stop at Basel on his way to Italy.

[204]Peter returned to Bologna; his next letter (Luc., $6b^{x}$) is written from Bologna. Cf. p. 8.

[205]In 1485, a rumor was current in Germany that before his death in 1484 Sixtus IV had, at the petition of noble canons, decreed to exclude commoners from the chapters of cathedral churches. The decree was especially addressed to the cathedral at Speier, where Bishop Raban had at the beginning of the 15th century obtained admission of learned men--even though not noble--to the chapter. Wimpheling appealed to Peter, who proposed that a deputation

be sent to Innocent VIII (1484-94) in the name of the magistrates, of the chapters, and of the German universities to ask repeal of the decree. Peter drew up two projects: one a speech to be delivered before the Pope, the other a letter. The outcome of this case is not known.

Schmidt, "Notices," p. 337. Luc., 46b ff.

[206]Cf. n. 2.

[207]Wimpheling was not of noble birth, neither was Peter.

[208]Sixtus IV, or Innocent VIII.

[209]For the discussion on the date of this letter, cf. n. 49.

[210]Wimpheling's letter is inserted here because it introduces the two letters which follow.

[211]Wimpheling is often called Peter's teacher, although the only school which both attended was that at Schlettstadt, and there is no evidence that Wimpheling taught there. His reference to Peter as "teacher," just as Peter's frequent references to Geiler as "teacher," seems to indicate that this is merely a complimentary form of address. Peter calls Wimpheling "brother" (Luc., $53a^{x}$, $77b^{x}$).

[212]I.e., those syllables which may be either long or short. Cf. Diomedes, ii, "De communi syllaba."

[213]I.e., a short vowel between two consonants becomes long. Quintilian i. 5. 28; ix. 4. 86. Diomedes ii, "De accentibus."

[214]This is not just flowery praise in the humanist's vein, for Wimpheling had a very high regard for Peter, as is evidenced by his frequent laudatory references to Peter's life and writing in his own works.

J. Wimpheling, De integritate libellus . . . . (Strassburg, 1506), fols. Aiii, Civ, Gii, Ca xiii, Ca xxix. J. Freundgen, Jacob Wimphelings Schriften (Paderborn, 1892), pp. 110, 153, 163, 533.

Whether Peter's De mensuris syllabarum . . . . was written by 1486, I do not know. Cf. p. 2; n. 8.

[215]In 1505, Mathias Hupfuff published the 12 leaves of Wimpheling's De arte metrificandi libellus. This seems to have been published in 1496 without Wimpheling's consent, and to have been written before 1484; Knod claims that it was written in the late 1470's.

Schmidt, H. L., II, 324. Knod, "Zur Bibliographie Wimphelings," p. 473.

[216]Cf. n. 2.

[217]Translation from H. C. Butler, The Institutio Oratoria of Quintilian with an English Translation (London, 1921), I, 22 f.

[218]I.e., ε (epsilon), not η (eta). Cf. n. 196.

[219]Systole: A syllable which is regularly long is sometimes shortened in verse for metrical convenience. Cf. Diomedes ii, "De metaplasmis."

[220]Cf. pp. 7 f.

[221]Translation from Fairclough, op. cit., p. 457.

[222]My translation.

[223]Translation from Butler, op. cit., I, 91.

[224]For a fuller discussion of syllable quantities, position, etc., by Peter, cf. De mensuris syllabarum . . . ., passim.

[225]Wimpheling thought Peter had repeated the "o l" by mistake, and, evidently, bewildered by Peter's supposed slip of the pen, had asked which form was the correct one.

[226]Peter Wickgram uses the form "idolatriam." Cf. Geiler, Sermones et varii tractatus, fol. CXLV.

[227]εἰδωλολατρεία. For other questions of proper usage, cf. Peter's letter to Agricola (Luc., 37a) and his letter to Johann Laudenburg (Luc., 88a); cf. also, Heinrich Bebel's letter to Reuchlin and the latter's reply, Epistolae illustrium virorum ad Reuchlinum, fol. e 5.

[228]Cf. n. 18. [229]I do not know what case is here meant.

[230]A scion of one of the foremost noble families of Alsace. Cf. Schopflin, p. 710.

[231]Wimpheling evidently complied with the request Peter made in this letter, for Die Matrikel der Universität Heidelberg von 1386-1662, p. 391, has the entry: "Johannes Goczs ex Augusta (bacc. in art. Libicensis) XII Julii" 1488. Goetz was curate at the cathedral of Basel, ca. 1480, and later curate at the cathedral of Strassburg, in 1490.
Dacheux, pp. 352 f. Schmidt, H. L., I, 197. Luc., 96b. N. 40. P. 9.

[232]Wimpheling had been at Heidelberg from 1471 to 1483, where the "humaniora" flourished under the leadership of Johann Dalberg who gathered about him such men as Agricola, Celtis, etc.

[233]I.e., university.

[234]The cathedral at Speier had a fine collection of books; Thomas Truchses, humanist and canon of the cathedral, possessed a celebrated private library. Cf. Schmidt, "Notices," p. 337.

[235]Cf. n. 170.

[236]I do not know what work is meant.

SELECTED BIBLIOGRAPHY


ADB — Allgemeine deutsche Biographie. Leipzig, 1875-1912.

Arch. f. el.Kg. — Archiv für elsässische Kirchengeschichte.

Arch. f. d. Ges.d.Bis. Augsb. — Archiv für die Geschichte des Bisthums Augsburg.

Braun — Braun, Placidus. Geschichte der Bischöfe von Augsburg. Vol. III. Augsburg, 1814.

BSCMH (Alsace) — Bulletin de la société pour la conservation des monuments historiques d'Alsace.

The Cambridge Medieval History. Vols. VII, VIII. New York, 1936.

CBL — Centralblatt für Bibliothekswesen.

Code Hist. — Code historique et diplomatique de la ville de Strasbourg. Strasbourg, 1843.

Dacheux — Dacheux, Leo. Un réformateur catholique à la fin du XV$^{e}$ siècle.
Jean Geiler de Kaysersberg prédicateur à la cathédrale de Strasbourg. 1478-1510. Paris-Strasbourg, 1876.

Ellinger — Ellinger, Georg. Geschichte der neulateinishen Literatur Deutschlands im 16. Jahrhundert. Vol. I, Italien und der deutsche Humanismus in der neulateinischen Lyrik. Berlin-Leipzig, 1929.

Erhard — Erhard, H. A. Geschichte des Wiederauflebens wissenschaftlicher Bildung, vornehmlich in Teutschland bis zum Anfange der Reformation. 3 vols. Magdeburg, 1827-32.

Freundgen, Joseph. Jakob Wimphelings pädagogische Schriften. Paderborn, 1892.

GGr. — Goedeke, Karl. Grundriss zur Geschichte der deutschen Dichtung aus den Quellen. Vol. I, Das Mittelalter. 2d ed. Dresden, 1884.

Grandidier — Grandidier, Philippe A. Essais historiques et topographiques sur l'église cathédrale de Strasbourg. Strasbourg, 1782.

_____. Nouvelles oeuvres inédites. Vol. II. Colmar, 1898.

Hasse — Hasse, Karl P. Die deutsche Renaissance. Vol. I, Ihre Begründung durch den Humanismus. Meran, 1920.

Hatt — Hatt, Jacques. Une ville du XV$^{e}$ siècle: Strasbourg. Strasbourg, 1929.

Hertzog — Hertzog, Bernard. Chronicon Alsatiae. Strassburg, 1592.

JbGEls Lotr — Jahrbuch für Geschichte, Sprache und Litteratur Elsass-Lothringens.

Jöcher — Jöcher, Christian G. Allgemeines Gelehrten-Lexikon. 4 vols. Leipzig, 1751.
Fortsetzung und Ergänzungen. 7 vols. Vols. I, II, Leipzig, 1784-87. Vol. III, Delmenhorst, 1810. Vols. IV-VI, Bremen, 1813-19. Vol. VII, Leipzig, 1897.

Knod — Knod, Gustav. Deutsche Studenten in Bologna (1289-1562), biographischer Index zu den Acta Nationis Germanicae Universitatis Bononiensis. Berlin, 1899.

Riegger — Riegger, Joseph A. S. Amoenitates literariae friburgenses. Freiburg i. B., 1779.

Ristelhuber — Ristelhuber, Paul. Strasbourg et Bologne. Paris, 1891.

Schmidt, H. L. — Schmidt, Charles. Histoire littéraire de l'Alsace à la fin du XV$^{e}$ et au commencement du XVI$^{e}$ siècle. 2 vols. Paris, 1879.

Schmidt, "Notices" — _____. "Notices sur les humanistes strasbourgeois. II: Pierre Schott." Revue d'Alsace. Vol. VIII (1857).

Schöpflin — Schöpflin, Johann D. Alsatia illustrata Germanica Gallica. Colmar, 1761.

Specklin — Specklin, Daniel. "Collectanea." BSCMHAlsace. II Serie, 14 (1889). Microfilm in The University of Chicago Library.

Steichele — Steichele, Anton. "Friedrich Graf von Zollern, Bischof zu Augsburg und Johann Geiler von Kaysersberg. Mit Briefen." Arch. f. d. Ges. d. Bis. Augsb. Vol. I (1856).

Stenzel, "G. v. K." — Stenzel, Karl. "Geiler von Kaysersberg und Friedrich von Zollern. Ein Beitrag zur Geschichte des Strassburger Domkapitels am Ausgang des 15. Jahrhunderts." ZGORh. Neue Folge, Vol. XL, No.1(1926).

Stenzel, "Die Politik" — _____. "Die Politik der Stadt Strassburg am Ausgange des Mittelalters in ihren Hauptzügen dargestellt." Beitrage zur Landes-und Volkskunde von Elsass-Lothringen und den angrenzenden Gebieten. 49 (1915).

Straub — Straub, A. "Notes généalogiques sur une ancienne patricienne famille de Strasbourg (une relique de l'ancienne bibliothèque de la ville)." BSCMH (Alsace), II Serie, Vol. IX (1876).

Strobel, Adam W. Beiträge zur deutschen Literatur und Literaturgeschichte. Strassburg, 1827.

_____. Vaterländische Geschichte des Elsasses von der frühesten Zeit bis zur Revolution 1789. Strassburg, 1851[2].

Strüver, Wilhelm. Die Schule zu Schlettstadt von 1450-1560. Leipzig, 1880.

StvLg — Studien zur vergleichenden Literaturgeschichte.

Trithemius, Johann. Catalogus illustrium virorum germaniae. Mainz, 1495.

Trithemius — _____. De scriptoribus ecclesiasticis collectanea. Paris, 1512.

Vulpinus — Vulpinus (Renaud), Thomas. "Sechzehn Briefe Peter Schotts an Geiler von Kaysersberg. Deutsch." JbGElsLotr., Vol. X (1894).

Weislinger — Weislinger, Johann N. Armamentarium catholicum . . . . Strassburg, 1749. Microfilm in the University of Chicago Library.

Wencker, Coll. — Wencker, Jacob. Collecta archivi et cancellariae jura. Strassburg, 1715.

Wencker, App. — _____. Apparatus et instructus archivorum. Strassburg, 1713.

Zacher, Franz. Geiler von Kaisersberg als Pädagog. Burghausen, 1913.

ZGORh — Zeitschrift für die Geschichte des Oberrheins.

ZfvLg — Zeitschrift für vergleichende Literaturgeschicte und Renaissance Literatur.

BIBLIOGRAPHY FOR PETER SCHOTT


Adam, Melchior. Vitae germanorum philosophorum qui seculo superiori . . . . floruerunt. Heidelberg, 1715. Pp. 24 f.

Cave, William. Scriptorum ecclesiasticorum historia literaria. Geneva, 1694. Appendix, p. 118.

"Chronik von Maternus Berler," Code historique et diplomatique de la ville de Strasbourg, I, Part II, 114. Strasbourg, 1843.

Clauss, Joseph M. B. "Kritsche Uebersicht der Schriften über Geiler von Kaysersberg," Historisches Jahrbuch, XXXI, Heft 3 (1910), 512.

Dacheux, Leo. Un réformateur catholique à la fin du XV$^{e}$ siècle. Jean Geiler de Kaysersberg prédicateur à la cathédrale de Strasbourg. 1478-1510. Paris, Strasbourg, 1876. Pp. 286-427, and passim.

Edward, W. A. The Suasoriae of Seneca the Elder. Cambridge, 1928. P. x.

Ellinger, Georg. "Humanismus," Paul Merker, Wolfgang Stammler, Reallexikon der deutschen Literaturgeschichte, I (1925-26), 535, 538. Berlin.

_____. Geschichte der neulateinischen Literatur Deutschlands im 16. Jahrhundert. Vol. I, Italien und der deutsche Humanismus in der neulateinischen Lyrik, p. 411. Berlin, Leipzig, 1929.

_____. "Humanisten und Neulateiner," Jahresberichte über die wessenschaftlichen Erscheinungen auf dem Gebiete der neuern deutschen Literatur, III (1892), ii, 8, 71.

Epistolae illustrium virorum ad Reuchlinum. Tübingen, 1514. Fol. e.

Erhard, H. A. Geschichte des Wiederauflebens wissenschaftlicher Bildung, vornehmlich in Teutschland bis zum Anfange der Reformation, III (1832), 202-4, 207, 209, 220, 279 f. Magdeburg.

"Auberti Miraei Auctarium de scriptoribus ecclesiasticis," Johannus Albertus Fabricius, Bibliotheca ecclesiastica . . . ., p. 92. Hamburg, 1722.

Freundgen, Joseph. Jakob Wimphelings pädagogische Schriften. Paderborn, 1892. Pp. 110, 153, 163, 533.

Geiger, Ludwig. Renaissance und Humanismus in Italien und Deutschland. Berlin, 1882. Pp. 388 f.

Gesner, Konrad. Bibliotheca instituta et collecta. Zürich, 1574. P. 566.

Gesner, Konrad. Bibliotheca universalis, sive catalogus. Zürich, 1545. P. 552.

Goedeke, Karl. Grundriss zur Geschichte der deutschen Dichtung aus den Quellen. Vol. I, Das Mittelalter. 2d ed. Dresden, 1884. P. 419.

Graesse, Johann G. T. Lehrbuch einer allgemeinen Literärgeschichte aller bekannten Völker der Welt, II, Part I, 390. Dresden, 1840.

Grandidier, Philippe A. Nouvelles oeuvres inédites, II, 485-92. Colmar, 1898.

Hatt, Jacques. Une ville du xv$^{e}$ siècle: Strasbourg. Strasbourg, 1929. Pp. 48, 81, 348, 424.

Holstein, Hugo. "Ein Wimpheling Codex," Zeitschrift für vergleichende Literaturgeschichte und Renaissance Literatur. II, Heft 3 (1889), 213.

Horawitz, "Boguslav von Lobkowitz zu Hassenstein." Allgemeine deutsche Biographie. Leipzig, 1875-1912. XIX, 48 f.

Horning, Wilhelm. "Das Stift Jung-St. Peter. Beiträge ausseiner Geschichte," Jahrbuch für Geschichte, Sprache und Litteratur Elsass-Lothringens, VI (1890), 42, 44 f.

Humanismus und Renaissance in den deutschen Städten und an den Universitäten. Edited by Hans Rupprich. Vol. VII of Deutsche Literatur. Reihe: Humanismus und Renaissance. Leipzig, 1935. Pp. 76-78, 316.

Illustrierte Zeitung. No. 1496, p. 155. Leipzig, 1872.

Jöcher, Christian G. Allgemeines Gelehrten Lexikon, IV, 341. Leipzig, 1751.

Knepper, J. "Sprüche und Anecdoten aus dem elsässischen Humanismus," Studien zur vergleichenden Literaturgeschichte, III, Heft 2 (1903), 160.

Knod, Gustav C. Deutsche Studenten in Bologna (1289-1562), biographischer Index zu den Acta Nationis Germanicae universitatis Bononiensis. No. 3397. Berlin, 1899.

_____. "Peter Schott," ADB (Leipzig, 1875-1912), XXXII, 406-7.

_____. "Zur Bibliographie Wimphelings," Centralblatt für Bibliothekswessen, V (1888), 472.

Meister, Albert. "Auszüge aus der Camera Apostolica. Bistum Strassburg," Zeitschrift für die Geschichte des Oberrheins. Neue Folge, VII (1892), 131.

Müller, J. G. "Johann Geiler von Kaysersberg," Kirchenlexikon. Edited by H. J. Wetzer and B. Welte. Vol. V (2d ed.; Freiburg i.B., 1882), col. 191.

Paulus, Nikolaus. "Der Augustinergeneral Thomas von Strassburg," Archiv für elsässische Kirchengeschichte, I (1926), 60.

Pfleger, Lucien. "Die geschichtliche Entwicklung der Marienfeste in der Diözese Strassburg," Archiv für elsässische Kirchengeschichte, II (1927), 55.

Riegger, Joseph A. S. Amoenitates literariae friburgenses. Freiburg i.B., 1779. Pp. 180, 187, 189.

Ristelhuber, Paul. Strasbourg et Bologne. Paris, 1891. Pp. 112-17, 121.

Ritter, Gerhard. Die Heidelberger Universität: ein Stück deutscher Geschichte im Auftrag der Heidelberger Akademie der Wissenschaften. Vol. I, Das Mittelalter 1386-1508, p. 531. Heidelberg, 1936.

Ritter, Otto. "Geiler von Kaysersberg und die Reformation in Strassburg," 16. Jahresbericht des königlichen Realgymnasiums und der Landwirtschaftsschule zu Dobeln, Program No. 553 (1895), p. xxxiv.

Schmidt, Charles. Histoire littéraire de l'Alsace à la fin du XV$^{e}$ et au commencement du XVI$^{e}$ siècle. Paris, 1879. Vol. I, passim; II, 2-35.

_____. "Livres et bibliothèques à Strasbourg au moyen-age," Revue d'Alsace, VI (1877), 67 f.

_____. "Notice sur Sébastien Brant," Revue d'Alsace, III (1874), 4 f., 7, 8, 42.

_____. Notices sur les humanistes strasbourgeois," Revue d'Alsace, VI (1855), 449, 455.

_____. "Notices sur les humanistes strasbourgeois. II Pierre Schott," Revue d'Alsace, VIII (1857), 241-56; 308-21; 337-52.

Schöpflin, Johann D. Alsatia illustrata Germanica Gallica. Colmar, 1761. Pp. 341, 344.

Schröder, Johann F. Das Wiederaufblühen der klassischen Studien in Deutschland im 15. und zu Anfange des 16. Jahrhunderts. Halle, 1864. Pp. 169-71.

Specklin, Daniel. "Collectanea," Bulletin de la société pour la conservation des monuments historiques d'Alsace. II Série, XIV (1889), 289.

Stammler, Wolfgang. Von der Mystik zum Barock. Stuttgart, 1927. P. 56.

Steichele, Anton. "Friedrich Graf von Zollern, Bischof zu Augsburg und Johann Geiler von Kaysersberg. Mit Briefen." Archiv für die Geschichte des Bisthums Augsburg, I (1856), 149, 162, 167.

Stenzel, Karl. "Geiler von Kaysersberg und Friedrich von Zollern. Ein Beitrag zur Geschichte des Strassburger Domkapitels am Ausgang des 15. Jahrhunderts," Zeitschrift für die Geschichte des Oberrheins. Neue Folge, XL, Heft 1 (1926), 69 and passim.

Stöber, August. Neue Alsatia. Mülhausen, 1885. P. 281.

Straub, A. "Notes généalogiques sur une ancienne famille patricienne de Strasbourg (une relique de l'ancienne bibliothèque de la ville)," Bulletin de la société pour la conservation des monuments historiques d'Alsace. II Série, IX (1876), 80, 82 f., 85 ff.

Strobel, Adam W. Beiträge zur deutschen Literatur und Literaturgeschichte. Strassburg, 1827. P. 11.

Taylor, Archer. Problems in German Literary History of the Fifteenth and Sixteenth Centuries. New York, London, 1939. P. 48.

Thomas à Kempis. Imitatio Christi. Antwerp, 1664. P. 14.

Trithemius, Johann. Catalogus illustrium virorum germaniae. Mainz, 1495. Fol. 55b.

_____. De scriptoribus ecclesiasticis collectanea. Paris, 1512. Fol. CXC f.i.

Unedierte Briefe Agricolas. Edited by Karl Hartfelder. Karlsruhe, 1886. Pp. 31 f.

Vulpinus, Thomas. "Sechzehn Briefe Peter Schotts an Geiler von Kaysersberg. Deutsch." Jahrbuch für Geschichte, Sprache und Litteratur Elsass-Lothringens, X (1894), 37-61.

Weislinger, Johann N. Armamentarium catholicum . . . . Strassburg, 1749. Pp. 677-82, 780.

Wencker, Jacob. Collecta archivi et cancellariae jura. Strassburg, 1715. Pp. 428, 632.

Wimpheling, Jacob. De integritate Libellus. Strassburg, 1506. Fols. Aiii; Civ; Ca xiii, xxix; Gii.

Winckelmann, Otto. "Zur Kulturgeschichte des Strassburger Münsters im 15. Jahrhundert," Zeitschrift f. d. Gesch. d. Oberrheins, Neue Folge, XXII (1907), 262 f., 271.

Wiskowatoff, Paul von. Jacob Wimpheling, sein Leben und seine Schriften. Ein Beitrag zur Geschichte der deutschen Humanisten. Berlin, 1867. Pp. 16, 26, 69.

Wittmer, Charles. "Zur Mystik des seligen Nikolaus von Flüe, seine Beziehungen zum Elsass," Archiv f. els. Kg., XI (1936), 171.

Wolkan, Rudolf. Böhmens Antheil an der deutschen Litteratur des XVI. Jahrhunderts. Prag, 1890-94. Pp. 111 f., 115.

Zacher, Franz. Geiler von Kaisersberg als Pädagog, I (1913), 18 f., 22, 27, 29. Burghausen.

TABLE OF CONTENTS OF THE LUCUBRATIUNCULAE[1]


| | Folio | | Folio |
|---|---|---|---|
| Title-page | | | |
| Introduction by Wimpheling | 1a | To Johann Rot . . . . . | 16a |
| Epitaph by Wimpheling . . . | 2a | To Vitus Maeler . . . . . | 16a |
| Distychon by Wimpheling . . | 2a | To Thomas Wolf, Sr. . . . . | 16b |
| Distychon by Wimpheling . . | 2a | To Vitus Maeler . . . . . | 17b |
| Biographical sketch by Trithemius (from De script. eccl.) . . . . . | 2b | To Emericus von Kemel . . . | 18a |
| | | To Johann Widmann . . . . . | 18b |
| To Peter Schott, Sr. . . . | 3a | To Geiler . . . . . | 18b[x] |
| To Peter Schott, Sr. . . . | 3a | To Thomas Wolf, Sr. . . . . | 19a |
| To Peter Schott, Sr. . . . | 3b | To Bohuslaus . . . . . | 19b |
| To Johann Rot . . . . . | 4b | From Bohuslaus . . . . . | 20b |
| To Sebastian Brant . . . . | 6a[x] | To Thomas Wolf, Sr. . . . . | 21a |
| To Geiler . . . . . | 6b[x] | Vitus Maeler . . . . . | 21b |
| To Vitus Maeler von Memmingen . . . . . | 7a | To Thomas Wolf, Sr. . . . . | 22a |
| | | To Johann Widmann . . . . . | 22a |
| To Geiler von Kaysersberg . | 7b[x] | To Thomas Wolf, Sr. . . . . | 22b |
| To Geiler von Kaysersberg . | 8a[x] | To Vitus Maeler . . . . . | 23a |
| To Vitus Maeler . . . . . | 8b | To Johann Widmann . . . . . | 23b |
| To Johann Rot . . . . . | 9a | To Jacob Hagen . . . . . | 24a |
| To Vitus Maeler . . . . . | 9b | To Vitus Maeler . . . . . | 24a |
| To Geiler . . . . . | 10b[x] | To Vitus Maeler . . . . . | 24b |
| To Vitus Maeler . . . . . | 11b | To Geiler . . . . . | 25a[x] |
| To Geiler . . . . . | 11b[x] | To Guillermus von Rupefort | 25b |
| To Geiler . . . . . | 12b[x] | To King of the Franks . . . | 26b |
| To Johann Widmann . . . . . | 13a | To King of the Franks . . . | 27b |
| To Vitus Maeler . . . . . | 13b | To Sixtus IV . . . . . | 28a |
| To Vitus Maeler . . . . . | 13b | To Sixtus IV . . . . . | 29a |
| To Bohuslaus von Hassenstein . . . . . | 14a | To Johann Müller . . . . . | 30a |
| | | To Vitus Maeler . . . . . | 30b |
| To Vitus Maeler . . . . . | 15a | To Johann Riedner . . . . . | 31a |
| To Vitus Maeler . . . . . | 15b | To Thomas Wolf, Sr. . . . . | 31b |


[1]Items for which the writer is not given, are by Peter Schott.

| | Folio | | Folio |
|---|---|---|---|
| To Johann Scriptor | 32a | To Heinrich Moser | 57b |
| To Vitus Maeler | 33a | To Johann Klitsch | 58a |
| To Johann Müller | 33b | To Vitus Maeler | 58b |
| To Geiler | 34b[x] | To Vitus Maeler | 59a |
| To Vitus Maeler | 34b | To Geiler | 59b[x] |
| To Johann Müller | 35b | To Vitus Maeler | 60a |
| To Johann Neguiler | 36a | To Vitus Maeler | 60b |
| To Rudolf Agricola | 36b | To Johann Klitsch | 61a |
| To Johann Widmann | 38a | To Johann Müller | 61a |
| To Johann Widmann | 39a | To Geiler | 62a[x] |
| To Vitus Maeler | 39b | To Friedrich von Zollern | 62b |
| To Vitus Maeler | 40a | From Bohuslaus | 63a |
| To Theodor Ribysen | 40b | To Bohuslaus | 63b |
| To Hieronymus de Zanctivis | 40b | From Bohuslaus | 64b |
| To Vitus Maeler | 41b | To Bohuslaus | 65b |
| To Antonius Manlius Britonoriensis | 42a | Codicillum de christiana vita | 66b |
| To Vitus Maeler | 43a | To Johann Widmann | 72b |
| To Vitus Maeler | 44a | To Johann Widmann | 73a |
| To Vitus Maeler | 44b | To Jacob Wimpheling | 74a[x] |
| To Vitus Maeler | 45a | To Geiler | 74a[x] |
| To Rudolf Agricola | 45a | To Johann Widmann | 75a |
| To Johann Klitsch von Rixingen | 45b | To Johann Widmann | 75b |
| To Pope | 46a | To Adolf Rusch | 76a |
| To Pope | 47a | To Vitus Maeler | 76a |
| To Jacob Wimpherling | 47b[x] | To Geiler | 77a[x] |
| To Friedrich von Zollern | 48b | To Jacob Wimpheling | 77b[x] |
| To Johann Müller | 49b | To Vitus Maeler | 77b |
| To Marcus Cardinal of St. Mark | 50a | To Jacob Wimpheling | 78a[x] |
| To Vitus Maeler | 51a | To Friedrich von Zollern | 78b |
| To Johann Meiger | 51b | To Geiler | 79a[x] |
| To Johann Widmann | 52a | To Geiler | 80a[x] |
| From Jacob Wimpheling | 52b[x] | To Conrad Leontorius | 81b |
| To Jacob Wimpheling | 53a[x] | To Friedrich von Zollern | 82a |
| To Jacob Wimpheling | 53b[x] | To Vitus Maeler | 82b |
| To Vitus Maeler | 56a | To Johann Widmann | 83a |
| To Vitus Maeler | 56b | To Adolf Rusch | 83b |
| To Gualter von Halewin | 57a | To Johann Widmann | 84a |
| | | To Johann Widmann | 84b |

| | Folio |
|---|---|
| To Geiler | 84b[x] |
| To Johann Keller | 85a |
| To Geiler | 85a[x] |
| To Gabriel Biel | 85b |
| To Geiler | 85b[x] |
| To Johann Widmann | 86a |
| To Adolf Occo | 86b |
| To Johann Widmann | 86b |
| To Vitus Maeler | 87a |
| To Pallas Spangel | 87b |
| To Johann von Laudenburg | 88a |
| From Bohuslaus | 88b |
| To Johann Widmann | 89a |
| To Paul Malleolus | 89b |
| To Johann Widmann | 89b |
| To Paul Malleolus | 90a |
| To Johann Widmann | 90b |
| To Adolf Occo | 91a |
| To Johann Müller | 92a |
| To Johann Müller | 92b |
| To Johann Müller | 92b |
| To Crato Hoffman v. Udenheim | 94a |
| To Johann Müller | 94b |
| To Johann Müller | 96a |
| To Johann Goetz | 96b |
| In name of Strassburg Magistracy to Cardinal of St. Vitalis | 97a |
| In name of Strassburg Magistracy to Count Hieronymus | 97b |
| In name of Strassburg Magistracy to a Cardinal | 97b |
| In name of Strassburg Magistracy to the Curia | 98a |
| To Cardinal Oliver Caroffa | 98b |
| In name of Magistracy to Pope | 99b |
| From Johann Bishop of Mathonensis | 102a |
| To Johann Bishop of Mathonensis | 102b |
| From Johann Bishop of Mathonensis | 104b |
| To Curia | 105a |
| To Geiler | 106a[x] |
| To Bohuslaus | 107a |
| To Bohuslaus | 107a |
| To Sigmund Gossenbrot | 108a |
| To Thomas Wolf, Sr. | 109a |
| To Johann Müller | 109b |
| To Johann Müller | 110b |
| To Johann Müller | 110b |
| To Johann Müller | 111a |
| To Johann Müller | 111b |
| To Johann Scriptor | 112b |
| To Vitus Maeler | 113a |
| To Vitus Maeler | 113b |
| To Eucharius Grosshug | 114b |
| To Eucharius Grosshug | 114b |
| To Adolf Rusch | 114b |
| To Gottfried von Adelzheim | 115a |
| To Gottfried von Adelzheim | 115b |
| To Emericus Kemel | 116a |
| To Emericus Kemel | 116a |
| To Johann Klitsch | 117b |
| Miscellaneous items | 118a-122a |
| From Frater Daniel | 122a |
| To Frater Daniel | 122b |
| In name of Bishop Albert to faculties of Heidelberg | 123b |
| In name of Bishop Albert to faculties of Heidelberg | 124b |
| To Bishop Albert | 124b |
| Case of corn graft | 128b |
| Johann Simmler on above case | 129b |
| Peter Schott on above case | 133a |
| Question of support for clerics' concubines | 135a |
| Peter Schott on above question | 135b |
| Miscellaneous cases | 136b-141b |

Folio

To Eucharius Grosshug . . .142a
Questions put to Gabriel Biel; his answers . . . .143b
To Johann Rot . . . . . .145b
From Johan Rot . . . . . .145b
Advice on burials . . . . .146a
To Conrad Bondorf . . . . .146b
Miscellaneous items . 147a-148a
Petition of Johann Rudolf von Endingen. . . . . .148a
Question: Can Bishop of Spires declare war? . . .148b
"Compendiosa laus Iohannis de Gerson" . . . . . .149a
"Imitaciunculae" . . . . .151b
Proverb: "Alt Pfaff-jung Aff, etc." . . . . . .154a
To Johann Gesler . . . . .154a
Epigram to Bohuslaus . . .154b
Poem by Bohuslaus . . . . .154b
Poem to Bohuslaus . . . . .155a
Poem by Bohuslaus . . . . .156b
To Geiler; "Carmen de tribus Johannibus" . . .158b[x]
To Sigismund Gossenbrot . .161b
Epithalamion for marriage of Mathias of Hungary . .161b
Elegiac to Jacob Wimpheling 162a
Elegiac on death of Rudolf Agricola . . . . . .162b
Poems for schoolboys 163a-165b
Elegiac to Friedrich v. Zollern . . . . . .165b
Elegiac to St. Peter . . .166a
Poem to Strassburg . . . .166b
Poem to Friedrich v. Zollern . . . . . .169a
Miscellaneous poems . 169a-170b
Poem on capture of Maximilian (1488) . . . . . .170b.
Poem to Bohuslaus . . . . .172b
Poem to George Erlebach . .172b

Folio

Poem on church of St. Ulric in Augsburg . . .173a
Poem by Heinrich . . . . .173b
Miscellaneous poems 174a-176a
Poem on Wimpheling's "De conceptu et triplici candore . . . ." . . . .176a
Poem "De fructibus octo" .176b
Miscellaneous poems 176b-177b
Poems by Bohuslaus . 177b-178b
Poem by Reuchlin . . . . .178b
Conrad Leontorius to Wimpheling . . . . . .179a
Bohuslaus to Geiler . . .179a
Bohuslaus to Geiler . . .179b
Johann Simmler to Wimpheling . . . . . .180a
Elegiac by Jodocus Gallus 180a
Distich by Jodocus Gallus 180b
Oration by Bohuslaus . . .180b
Adam Werner to clergy . .185b
Proverb . . . . . .185b
Distich by Wimpheling . .185b
Conclusion by Wimpheling .186a
Colophon . . . . . .187a
Registrum operis [3 1/2 folios]

INDEX OF NAMES


Adeltzheim, Zeisolf v., 65, 120
Agricola, Rudolf, 6, 105, 107, 122, 124, 232
Albert, duke of Bavaria, bishop of Strassburg, 17, 103, 108, 116, 118
Alcibiades, 17
Amerbach, Johann, 97
Anton, 47, 116
Barby Mulingen, Hoyer v., 115
Bebel, Heinrich, 124
Berlin, Hieronymus, 71, 122
Bernard, Beatus, 51, 117
Beroald, Philippe, 8, 102
Bettscholdt, Wilhelm, 65, 120
Biel, Gabriel, 51, 117
Bock, Hans Konrad, 111
Brandis, Johann v., 115
Brant, Sebastian, 3, 69 ff., 100, 121
Brunschwig, Hieronymus, 47, 136
Caspar, 33, 113
Celtis, Conrad, 98, 232
Chambriacum, Gabriel von, 71
Charles the Bold, 100, 111
Christian, 43 f., 51, 63, 115, 117
Christoph, Markgraf of Baden, 101
Cicero, 85
Claudian, 88
Cöllen, Ottilia v., 103
Cöllen, Susanna v., 7, 8, 14, 29, 31, 47, 51, 59, 106, 110
Conrad v. Strassburg, 102
Dalberg, Johann, 124
Diomedes, 85 f., 124
Dringenberg, Ludwig, 1, 9, 97, 100, 121, 122
Eberhard, duke of Wurtemberg, 122
Elizabeth, 27, 109
Erasmus, Desiderius, 118, 121
Friderichen, Veronica, 33, 112
Gabriel von Chambriacum, 71
Gallus, Jodocus, 105
Gebweiler, Hieronymus, 103
Geiler, Johann, 99
Geiler, Johann, v. Kaysersberg, 3, 8, 12-67, 77, 99, 101-5, 108, 110, 111, 113-18, 123
George, 47, 116
Gerson, Jean Charlier de, 9, 103
Gesler, Johann, 107
Goetz, Johann, 9, 93, 104, 124
Gossenbrot, Sigismund, 121
Granser, George, 59, 119
Hassenstein, Bohuslaus zu Lubkovitz und v., 1, 2, 3, 6, 8-10, 98, 104, 106, 109
Hennenberg, Berthold v., 115
Hennenberg, Heinrich v., 45, 49, 115
Hesiod, 70, 122
Heynlin, Johann, a Lapide, 7, 101
Horace, 69, 85, 88
Hupfuff, Mathias, 99, 123
Hus, John, 103
Innocent VIII, 73 f., 122
Isocrates, 24, 25, 69, 108
Jacob, son of Markgraf of Baden, 20
Jacob, 47, 137
Johann, 37
Juvenal, 79, 88
Kauffmann, Johann, 51, 117
Kerer, Johann, 27, 29, 41, 59, 109, 119

Kessler, Nikolaus, 103
Lamparter, Thomas, 59, 119
Landeck, Johann, 63, 120
Laudenburg, Johann, 124
Leo IX, 103
Leontorius, Conrad, 97
Lombard, Peter, 9
Louis XI, 9
Lubkovitz, Bohuslaus zu, v. Hassenstein; see Hassenstein, Bohuslaus
Lucan, 79, 88
Lützelstein, Gangolf Steinmetz v., 120
Malvezzi, 102
Manlius, Antonius, Britonoriensis, 8, 102
Martial, 88
Maximilian I, 98, 99, 100
Mentelin, Johann, 97, 99, 119
Mentelin, Salome, 119
Merswin, Jacob, 116
Mueg, Florencius, 65, 120
Müller, Johann, 7 ff., 27, 47, 101, 102, 121
Mülnheim, Theobald, 91, 124
Occo, Adolf, 10, 105
Ole, Schimpfele, 106
Otmar, Johann, 99
Ovid, 88
Philipp, Count Palatine, 105
Priscian, 87, 124
Puller, Richard, v. Hohenburg, 111
Pythagoras, 106
Quintilian, 79, 87, 124
Raban, bishop of Speier, 122
Reuchlin, Johann, 6, 69 f., 97, 122, 124
Rhenanus, Beatus, 103, 120
Rixingen, Johann Klitsch v., 120
Rochefort, Guillaume de, 9
Rot, Johann, 37, 41, 45, 51, 65, 101, 106, 113, 114
Ruprecht, duke of Bavaria, bishop of Strassburg, 106, 111
Rusch, Adolf, 6, 61, 95, 109, 119
Saint
St. Apollonia, 33, 113
St. John Chrisostomos, 121
St. Einbeth, 115, 117
St. John the Baptist, 121
St. John the Divine, 121
St. Udalrich, 51, 117
St. Vilbeth, 115, 117
St. Worbeth, 115, 117
Schencker, Wolfgang, 99
Schott, Anne, 2, 7, 8, 98, 102, 107
Schott, Claus (Nicholaus), 25, 47, 63, 109, 110
Schott, Friedrich, 97
Schott, Johann, 2, 99, 107
Schott, Martin, 1, 97, 99, 104
Schott, Ottilia, 103
Schott, Peter, Sr., 7, 8, 15, 21f., 31, 91, 98-100, 102, 106, 110-12, 119, 120
Scotus, Duns, 23
Scriptor, Johann, v. Kaysersberg, 7, 101
Sebastian, Brother, 39, 114
Sforza, Galéas-Marie, 102
Sigismund, archduke of Tirol, 105
Simmler, Johann, 10, 43, 51, 65, 114
Sixtus IV, 9, 73 f., 104, 106, 109, 122, 123
Socrates, 17
Stromeyer, Udalrich, 33, 112
Sturm, Jacob, v. Sturmeck, 9, 103
Sturm, Martin, v. Sturmeck, 103
Susanna von Cöllen; see Cöllen, Susanna von
Terence, 23, 109
Thomas à Kempis, 9, 103
Thomas v. Strassburg, 9, 103
Trithemius, Johann, 1, 2, 97, 100, 104

Truchses, Thomas, 125

Turks, 23, 109

Urceus, Antonius Codrus, 8, 101

Valerius Maximus, 17

Varius, 69

Virgil, 69, 79, 83, 88

Virgins, 11,000 of Cologne, 117

Werdenberg, Agnes v., 112

Wickgram, Conrad, 102

Wickgram, Peter, 102, 110, 124

Widmann, Johann, 6, 61, 120

Wimpheling, Jacob, 1-3, 72-94, 97, 98, 100, 103, 104, 106, 110, 114, 122-24

Wolf, Johannes, 33, 112

Wolf, Thomas, Jr., 33, 112

Wolf, Thomas, Sr., 107, 112

Zerer, Johann, 104

Zollern, Friedrich v., 33, 37, 43, 45, 49, 63, 105, 113-15

Zuber, Anna, 31, 35, 43, 51, 112